THE FIRST LONDON PARTICULAR BAPTISTS CONFESSION OF FAITH

1644/1646

Of ſeven Congregations or Churches of Chriſt in LONDON, which are commonly (but uniuſtly) called Anabaptiſts.

PUBLISHED

For the vindication of the Truth, and information of the ignorant; likewiſe for the taking off of thoſe aſperſions which are frequently both in Pulpit and Print unjuſtly caſt upon them.

But this I confeſſe unto thee, that after the way which they call hereſie, ſo worſhip I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of dead both of the juſt and unjuſt. Acts 24. 14, 15.

For we cannot but ſpeak the things that we have ſeen and heard, Acts 4.20.

If I have ſpoken evill, bear witneſſe of the evill; but if well, why ſmiteſt thou me? John 18.23.

Bleſſed are yee when men revile you, and ſay all manner of evill againſt you falſly for my ſake. Rejoyce, &c. Matth. 11.12. & 19.29.

The ſecond Impreſſion corrected and enlarged.

Publiſhed according to Order. DAVID CLARKE

London printed by *Matth. Simmons*, and are to be ſold by *John Hancock* in Popes-head Alley. 1646.

THE FIRST LONDON
PARTICULAR BAPTISTS
CONFESSION
OF FAITH.
1644/66
THE FIRST AND SECOND EDITION

Edited and Published by Bierton Particular Baptists
11 Hayling Close
Fareham
Hampshire
United Kingdom
PO143AE

www.BiertonParticularBaptists.co.uk

PUBLISHERS NOTE

The following confession of faith was drawn up during The English Civil War (1642–1651). Led by Oliver Cromwell (25 April 1599 – 3 September 1658).

Oliver Cromwell

Was an English general and statesman who led the Parliament of England's armies against King Charles I during the English Civil War and ruled the British Isles as Lord Protector from 1653 until his death in 1658. He acted simultaneously as head of state and head of government of the new republican commonwealth. Oliver Cromwell was the Military Commander between 1642 and 1646.

This Confession was Drawn up by seven London Churches during The Long Parliament, which lasted from 1640 until 1660, during the Reign Of Charles who was executed for a crime of treason, on 30th January 1649, after which Oliver Cromwell ruled as lord Protector.

In 1618 the synod of Dort sat in Europe at Dordrecht to settle a divisive controversy initiated by the rise Arminianism. This synod was an international meeting of reformed churches. The first meeting was on 13 November 1618 and the final meeting, the 180th, was on 29 May 1619. Voting representatives from eight foreign Reformed churches were also invited.

The Arminians were accused of propagating false doctrine and perceived as ready to compromise with the Spanish, whereas the Dutch Calvinists were not, so Arminianism was considered by some to be not only theologically unsound but also political treason.

After the death of Jacob Arminius his followers presented objections to the Belgic Confession and the teaching of John Calvin, Theodore Beza, and their followers. These objections were published in a document called The Remonstrance of 1610, and the Arminians were therefore also known as Remonstrants. They taught conditional election on the basis of foreseen faith, unlimited atonement, resistible grace, and the possibility of lapse from grace.

In 1611 the authorised version of the bible was published, at the royal command of James the first of England.

The Authorised version was adopted by a wide rang of Protestants Christians among Calvinists, Congregationalists and Presbyterian throughout England and Scotland and as a result the word of God was taught and known to many, thought England and Scotland and Wales.

This First London Particular Baptists confession was published in the middle of the Long Parliament 1646 and reiterates the teaching of scripture and supported at the Synod of Dort's, in opposition to the Arminian views expressed in The Remonstrants of 1610 document know as the five points of Arminianism.

P.S. The whole of the Synod of Dort assembly, and those ministers of seven London churches, taught the doctrines of grace and the Christian doctrine of Predestination.

Execution of Charles The First

King Charles the 1st was Executed on Tuesday 30 th January 1649.

So this time that these articles of religion were drawn up were significant times for Christian and none Christian people at that time.

John Bunyan

This Confession was drawn up during the life and times of John Bunyan who (Was baptised 30 November 1628 – 31 August 1688)

John Bunyan

John Bunyan was an English writer and Puritan preacher best remembered as the author of the Christian allegory The Pilgrim's Progress. In addition to The Pilgrim's Progress, Bunyan wrote nearly sixty titles, many of them expanded sermons.

The religious tolerance which had allowed Bunyan the freedom to preach became curtailed with the restoration of the monarchy in 1660. The members of the Bedford Meeting were no longer able to meet in St John's church, which they had been sharing with the Anglican congregation.[19] That November, Bunyan was preaching at Lower Samsell, a farm near the village of Harlington, thirteen miles from Bedford, when he was warned that a warrant was out for his arrest. Deciding not to make an escape, he was arrested and brought before the local magistrate Sir Francis Wingate, at Harlington House. The Act of Uniformity, which made it compulsory for preachers to be ordained by an Anglican bishop and for the revised Book of Common Prayer to be used in church services, was still two years away, and the Act of Conventicles, which made it illegal to hold religious meetings of five or more people outside the Church of England was not passed until 1664. Bunyan was arrested under the Conventicle Act of 1593, which made it an offence to attend a religious gathering other than at the parish church with more than five people outside their family. The offence was punishable by 3 months imprisonment followed by banishment or execution if the person then failed to promise not to re-offend. The Act had been little used, and Bunyan's arrest was probably due in part to concerns that non-conformist religious meetings were being held as a cover for people plotting against the

king (although this was not the case with Bunyan's meetings).

He was Imprisoned

The trial of Bunyan took place in January 1661 at the quarter sessions in Bedford, before a group of magistrates under John Kelynge, who would later help to draw up the Act of Uniformity. Bunyan, who had been held in prison since his arrest, was indicted of having "devilishly and perniciously abstained from coming to church to hear divine service" and having held "several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom". He was sentenced to three months imprisonment with transportation to follow if at the end of this time he didn't agree to attend the parish church and desist from preaching.

As Bunyan refused to agree to give up preaching, his period of imprisonment eventually extended to 12 years and brought great hardship to his family. Elizabeth, who made strenuous attempts to obtain his release, had been pregnant when her husband was arrested and she subsequently gave birth prematurely to a still-born child. Left to bring up four step-children, one of whom was blind, she had to rely on the charity of Bunyan's fellow members of the Bedford Meeting and other supporters and on what little her husband could earn in gaol by making shoelaces. But Bunyan remained resolute: "O I saw in this condition I was a man who was pulling down his house upon the head of his Wife and Children; yet thought I, I must do it, I must do it".

Bunyan spent his 12 years' imprisonment in Bedford County Gaol, which stood on the corner of the High Street and Silver Street. There were however occasions when he was allowed out of prison, depending on the gaolers and the mood of the authorities at the time, and he was able to attend the Bedford Meeting and even preach. His daughter Sarah was born during his imprisonment (the other child of his second marriage, Joseph, was born after his release in 1672).

In prison, Bunyan had a copy of the Bible and of John Foxe's Book of Martyrs, as well as writing materials. He also had at times the company of other preachers who had been imprisoned. It was in Bedford Gaol that he wrote Grace Abounding and started work on The Pilgrim's Progress, as well as penning several tracts that may have brought him a little money. In 1671, while still in prison, he was chosen as pastor of the Bedford Meeting. By that time there was a mood of increasing religious toleration in the country and in March 1672 the king issued a declaration of indulgence which suspended penal laws against nonconformists. Thousands of nonconformists were released from prison, amongst them Bunyan and five of his fellow inmates of Bedford Gaol. Bunyan was freed in May 1672 and immediately obtained

a licence to preach under the declaration of indulgence.

The religious tolerance which had allowed Bunyan the freedom to preach became curtailed with the restoration of the monarchy in 1660.

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1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644

Of those CHURCHES which are commonly (though falsely) called ANABAPTISTS; Presented to the view of all that feare God, to examine by the touchstone of the Word of Truth: As likewise for the taking off those aspersions which are frequently both in Pulpit and Print, (although unjustly) cast upon them. Acts 4.20

We can not but speake the things which wee have seene and heard. Isai. 8.20

To the Law and to the testimony, if they speake not according to this Rule, it is because there is no light in them.

2 Cor. 1.9, 10

But wee had the sentence of death in our selves, that wee should not trust in our selves, but in the living God which raiseth the dead; who delivered us from so great a death, and doth deliver, in whom wee trust that he will yet deliver.

LONDON
Printed by Matthew Simmons in Aldersgate-street. 1644

To ALL THAT DESIRE

The lifting up of the Name of the LORD Jesus in sincerity, the poor despised Churches of God in London send greeting, with prayers for their farther increase in the knowledge of CHRIST JESUS.

We question not but that it will seem strange to many men, that such as we are frequently termed to be, lying under that calumny and black brand of Heretics, and sowers of division as we do, should presume to appear so publicly as now we have done: But yet notwithstanding we may well say, to give answer to such, what David said to his brother, when the Lord's battle was a fighting, 1 Sam. 29:30. Is there not a cause?

Surely, if ever people had cause to speak for the vindication of the truth of Christ in their hands, we have, that being indeed the main wheel at this time that sets us awork; for had anything by men been transacted against our persons only, we could quietly have sitten still, and committed our Cause to him who is a righteous Judge, who will in the great day judge the secrets of all men's hearts by Jesus Christ: But being it is not only us, but the truth professed by us, we cannot, we dare not but speak; it is no strange thing to any observing man, what sad charges are laid, not only by the world, that know not God, but also by those that think themselves much wronged, if they be not looked upon as the chief Worthies of the Church of God,

and Watchmen of the City: But it hath fared with us from them, as from the poor Spouse seeking her Beloved, Cant. 5:6, 7. They finding us out of that common roadway themselves walk, have smote us and taken away our vail, that so we may by them be recommended odious in the eyes of all that behold us, and in the hearts of all that think upon us, which they have done both in Pulpit and Print, charging us with holding Free-will, Falling away from grace, denying Original sin, disclaiming of Magistracy, denying to assist them either in persons or purse in any of their lawful Commands, doing acts unseemly in the dispensing the Ordinance of Baptism, not to be named amongst Christians: All which Charges we disclaim as notoriously untrue, though by reason of these calumnies cast upon us, many that fear God are discouraged and forestalled in harboring a good thought, either of us or what we profess; and many that know not God encouraged, if they can find the place of our meeting, to get together in Clusters to stone us, as looking upon us as a people holding such things, as that we are not worthy to live: We have therefore for the clearing of the truth we profess, that it may be at liberty, though we be in bonds, briefly published a Confession of our Faith, as desiring all that fear God, seriously to consider whether (if they compare what we here say and confess in the presence of the Lord Jesus and his Saints) men have not with their tongues in Pulpit, and pens in Print, both spoken and written things that are contrary to truth; but we know our God in his own time will clear our Cause, and lift up his Son to make him the chief cornerstone, though he has been (or now should be) rejected of Master Builders. And because it may be conceived, that what is here published, may be but the Judgement of some one particular Congregation, more refined than the rest; We do therefore here subscribe it, some of each body in the name, and by the appointment of seven Congregations, who though we be distinct in respect of our particular bodies, for convenience sake, being as many as can well meet together in one place, yet are all one in Communion, holding Jesus Christ to be our head and Lord; under whose government we desire alone to walk, in following the Lamb wheresoever he goeth; and we believe the Lord will daily cause truth more to appear in the hearts of his Saints, and make them ashamed of their folly in the Land of their Nativity, that so they may with one shoulder, more study to lift up the Name of the Lord Jesus, and stand for his appointments and Laws; which is the desires and prayers of the condemned Churches of Christ in London for all saints.

Subscribed in the Names of seven Churches in London

William Kiffin.
Thomas Patience
John Spilsbery

George Tipping
Samuel Richardson
Thomas Skippard.
Thomas Munday
Thomas Gunne
John Mabbatt
John Webb
Thomas Killcop
Paul Hobson
Thomas Goare
Joseph Phelpes
Edward Heath

A CONFESSION OF FAITH of seven congregations or churches of Christ in London, which are commonly, but unjustly, called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them. Printed in London, Anno 1646.

But this I confesse unto thee, that after the way which they call heresie so worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust. - Acts xxiv. 14, 15.

For we cannot but speak the things that we have seen and heard. - Acts iv. 20.

If I have spoken evill, bear witnesse of the evill; but if well, why smitest thou me? - John xviii. 23.

Blessed are yee when men revile you, and say all manner of evil against you falsly for my sake. Rejoice, etc. - Matth. v.11, 12. & xix. 29.

I. That God As He Is

in Himself, cannot be comprehended of any but himself[1] dwelling in that inaccessible light, that no eye can attain unto, whom never man saw, nor can see; that there is but[2] one God, one Christ, one Spirit, one Faith, one Baptism;[3] one rule of holiness and obedience for all Saints, at all times, in all places to be observed.

II. That God is of Himself[4]

1 1 Tim. 6:16
2 1 Tim. 2:5; Eph. 4:4-6; 1 Cor. 12: 4-6,13; John 14
3 1 Tim. 6:3,13,14; Gal. 1:8-9; 2 Tim. 3:15
4 Isa. 43:11; 46:9

that is, neither from another, nor of another, nor by another, nor for another: [5] But is a Spirit, who as his being is of Himself, so He gives[6] being, moving, and preservation to all other things, being in Himself eternal, most holy, every way infinite in[7] greatness, wisdom, power, justice, goodness, truth, etc. In this Godhead, there is the Father, the Son, and the Spirit; being every on of them one and the same God; and therefore not divided, but distinguished one from another by their several properties; the[8] Father being from Himself, the[9]Son of the Father from everlasting, the[10] Holy Spirit proceeding from the Father and the Son.

III. That God Has Decreed[11]

in Himself from everlasting touching all things, effectually to work and dispose them[12] according to the counsel of His own will, to the glory of His name; in which decree appears His wisdom, constancy, truth, and faithfulness;[13] Wisdom is that whereby He contrives all things;[14] Constancy is that whereby the decree of God remains always immutable;[15] Truth is that whereby He declares that alone which He has decreed, and though His sayings may seem to sound sometimes another thing, yet the sense of them does always agree with the decree;[16] Faithfulness is that whereby He effects that He has decreed, as He has decreed. And touching His creature man,[17] God had in Christ before the foundation of the world, according to the good pleasure of His will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace,[18] leaving the rest in their sin to their just condemnation, to the praise of His justice.

IV. In The Beginning[19]

God made all things very good, created man after His own[20] image and likeness, filling him with all perfection of all natural excellency and

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5 John 4:24
6 Exod. 3:14
7 Rom. 11:36; Acts 17:28
8 1 Cor. 8:6
9 Prov. 8:22-23
10 John 15:16; Gal. 4:6
11 Isa. 46:10
12 Eph. 1:11
13 Col. 2:3
14 Num. 23:19-20
15 Jer. 10:10; Rom. 3:4
16 Isa. 44:10
17 Eph. 1:3-7; 2 Tim. 1:9; Acts 13:48; Rom. 8:29-30
18 Jude 4,6; Rom. 9:11-13; Prov. 16:4
19 Gen. 1; Col. 1:16; Heb. 11:3; Isa. 45:12
20Gen. 1:26; 1 Cor. 15:45-46; Ecc. 7:31

uprightness, free from all sin.[21] But long he abode not in this honor, but by the [22] subtlety of the Serpent, which Satan used as his instrument, himself with his angels having sinned before and not[23] kept their first estate, but left their own habitation; first[24] Eve, then Adam being seduced did wittingly and willingly fall into disobedience and transgression of the Commandment of their great Creator, for the which death came upon all, and reigned over all, so that all since the Fall are conceived in sin, and brought forth in iniquity, and so by nature children of wrath, and servants of sin, subjects of[25] death, and all other calamities due to sin in this world and for ever, being considered in the state of nature, without relation to Christ.

V. All Mankind Being Thus Fallen

and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God has[26] loved with an everlasting love, are[27] redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himself, but wholly and only by God of[28] His free grace and mercy through Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, that as it is written he that rejoices, let him rejoice in the Lord.

VI. This[29] Therefore Is Life Eternal

to know the only true God, and whom He has sent Jesus Christ.[30]And on the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of our Lord Jesus Christ.

VII. The Rule Of This Knowledge

faith, and obedience, concerning the worship and service of God, and all other Christian duties, is not mans inventions, opinions, devices, laws, constitutions, or traditions unwritten whatsoever, but only the word of God contained in the Canonical Scriptures[31].

VIII. In This Written Word God

has plainly revealed whatsoever He has thought needful for us to know,

21 Psa. 49:20
22 Gen. 3:1, 4, 5; 2 Cor. 11:3
23 2 Peter 2:4; Jude 6; John 8:44
24 Gen. 3:1, 2, 6; 1 Tim. 2:14; Ecc. 7:31; Gal. 3:32
25 Rom. 5:12, 18, 19; 6:23; Eph. 2:3
26 Jer. 31:2
27 Gen 3:15; Eph. 1:3, 7; 2:4, 9; 1 Thes. 5:9; Acts 13:38
28 1 Cor.5:21; Jer. 9:23, 24
29 John 17:3; Heb. 5:9; Jer. 23:5, 6
30 2 Thes. 1:8; John 3:36
31 John 5:39; 2 Tim. 3:15-17; Col. 21:18, 23; Mat. 15:9

believe, and acknowledge, touching the nature and office of Christ, in whom all the promises are Yea and Amen to the praise of God[32].

IX. Touching The Lord Jesus

of whom[33] Moses and the Prophets wrote, and whom the Apostles preached, is the[34] Son of God the Father, the brightness of His glory, the ingave form of His being, God with Him and with His Holy Spirit, by whom He made the world, by whom He upholds and governs all the works He has made, who also[35] when the fullness of time was come was, was made man of a[36] woman, of the Tribe of[37] Judah, of the seed of Abraham and David, to wit, of Mary that blessed Virgin, by the Holy Spirit coming upon her, and the power of the most High overshadowing her, and was also in[38] all things like unto us, sin only excepted.

X. Touching His office[39]

Jesus Christ only is made the Mediator of the New Covenant, even the everlasting covenant of grace between God and man, to(2) be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.

XI. Unto This Office

He was fore-ordained from everlasting, by the[40] authority of the Father, and in respect of His manhood, from the womb called and separated, and[41] anointed also most fully and abundantly with all gifts necessary, God having without measure poured the Spirit upon Him.

XII. In This Call The Scripture

hold forth two special things considerable; first, the call to the office; secondly the office its self. First, that[42] none takes this honor but he that is called of God, as was Aaron, so also Christ, it being an action especially of God the Father, whereby a special covenant being made, He ordains His Son to this office: which Covenant is, that[43] Christ should be made a sacrifice for sin, that He shall see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; which calling therefore contains in

32 Acts 3:22, 23; Heb. 1:1, 2; 2 Tim 3:15-17; 2 Cor. 1:20

33 Gen. 3:15; 22:18; 49:10; Dan. 7:13; 9:24-26
34 Prov. 8:23; John 1:1-3; Col. 1:1, 15-17
35 Gal. 4:4
36 Heb. 7:14; Rev. 5:5 with Gen. 49:9-10
37 Rom. 1:3; 9:5; Mat. 1:16; Luke 3:23, 26; Heb. 2:16
38 Isa.53:3-5; Phil. 2:8
39 2 Tim. 2:15; Heb. 9:15; John 14:6
40 Prov. 8:23; Isa. 42:6; 49:1,5
41 Isa. 11:2-5; 61:1-3 with Luke 4:17, 22; John1:14,16; 3:34
42 Heb. 5:4-6
43 Isa. 53:10

it self[44] choosing[45] for-ordaining [46] sending. choosing respects the end, foreordaining the means, sending the execution it self [47] all of mere grace, without any condition fore-seen wither in men, on in Christ Himself.

XIII. So That This Office To Be Mediator

That is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, not in any part thereof, it can be transferred from Him to any other[48].

XIV. This Office It Self

To which Christ was called, is three fold, of [49]a Prophet, of[50] Priest, and of[51] King: this number and order of offices is showed; first by mens necessities grievously laboring[52] under ignorance, by reason whereof they stand in infinite necessity of the Prophetical office of Christ to relieve them. Secondly,[53] alienation from God, wherein they stand in need of the Priestly office to reconcile them. Thirdly, our[54] utter disability to return to Him, by which they stand in need of the power of Christ in His Kingly office to assist and govern them.

XV. Touching the Prophesy of Christ

it is that whereby He has[55] perfectly revealed the whole will of God out of the bosom of the Father, that is needful for His servants to know, believe, and obey; and therefore is called not only a Prophet and a[56] Doctor, and the[57] Apostle of our profession, and the[58] Angel of the Covenant; but also the very[59] wisdom of God, and the[60] treasures of wisdom and understanding.

XVI. That He Might Be Such A Prophet

as thereby to every way complete, it was necessary that He should be[61] God, and withall also that He should be man; for unless He had been God,

44 Isa. 42:13
45 1 Peter 1:20
46 John 3:17; 9:27; 10:36
47 John 8:32
48 1 Tim. 2:15; Heb. 7:24; Dan. 5:14; Acts 4:12; Luke 1:23; John 14:6
49 Deut. 18:15 with Acts 3:22-23
50 Psal. 110:3; Heb. 3:1; 4:14-15; 5:6
51 Psal. 2:6
52 Acts 26:18; Col. 1:3
53 Col. 1:21; Eph. 2:12
54 Song of Sol. 1:3; John 6:44
55 John 1:18; 12:49-50; 15; 17:8; Deut. 18:15
56 Mat. 23:10
57 Heb. 3:1
58 Mal. 3:1
59 1 Cor. 1:24
60 Col. 2:3
61 John 1:18; 3:13

He could have never perfectly understood the will of God,[62] neither had He have been able to reveal it throughout all ages; and unless He had been man, He could not fitly have unfolded it in His[63] own person to man.

XVII. Touching His Priesthood

Christ [64] being consecrated, has appeared once to put away sin by the offering and sacrifice of Himself, and to this end has fully performed and suffered all those things by which God, through the blood of that His Cross in an acceptable sacrifice, might reconcile His elect only;[65] and having broken down the partition wall, and therewith finished and removed all the rites, shadows, and ceremonies, is now entered within the vail, into the Holy of Holiest, that is, to the very Heavens, and presence of God, where He for ever lives and sits at the right hand of Majesty, appearing before the face of His Father to make intercession for such as come to the Throne of Grace by that new and living way; and not that only, but[66] makes His people a spiritual House, an holy Priesthood, to offer up spiritual sacrifice acceptable to God through Him; neither does the Father accept, or Christ offer to the Father any other worship or worshipers.

XVIII. This Priesthood was not legal

Or temporary, but according to the order[67] of Melchisecdec[68] not by a carnal commandment, but by the power of endless life;[69] not by an order that is weak and lame, but stable and perfect, not for a[70] time, but for ever, admitting no successor, but perpetual and proper to Christ, and of Him that ever lives. Christ Himself was the Priest, Sacrifice and Alter: He was[71] Priest, according to both natures, He was a sacrifice most properly according to His human nature:[72] where in Scripture it is wont to be attributed to His body, to His blood; yet the chief force whereby this sacrifice was made effectual, did depend upon His[73] divine nature, namely, that the Son of God did offer Himself for us: He was the alter properly according to His divine nature, it belonging to the[74] Alter to sacrifice that which is offered upon it, and so it

62 1 Cor. 2:11, 16
63 Acts 3:22 with Deut. 18:15; Heb. 1:1
64 John 17:19; Heb. 5:7-9; 9:26; Rom. 5:19; Eph. 5:12; Col. 1:20
65 Eph. 2:14-16; Rom. 8:34
66 1 Peter 2:5; John 4:23, 24
67 Heb. 7:17
68 Heb. 7:16
69 Heb. 7:18-21
70 Heb. 7:24-25
71 Heb. 7:24-25
72Heb. 10:10; 1 Peter 1:18-19; Col. 1:20-21; Isa. 53: 10; Mat. 20:28
73 Acts 20:28; Rom. 8:3
74 Heb. 9:14; 13:10, 12, 15; Mat. 23:17; John 17:19

ought to be of greater dignity then the Sacrifice itself.

XIX. Touching His Kingdom,[75]

Christ being risen from the dead, ascended into Heaven, sat on the right hand of God the Father, having all power in Heaven and earth, given unto Him, He does spiritually govern His Church, exercising His power[76] over all angels and men, good and bad, to the preservation and salvation of the elect, to the over-ruling and destruction of His enemies, which are reprobates,[77] communicating and applying the benefits, virtue, and fruit of His Prophecy and Priesthood to His elect, namely, to the subduing and taking away of their sins, to their justification and adoption of Sons, regeneration, sanctification, preservation and strengthening in all their conflicts against Satan, the World, the Flesh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filial fear by His Spirit, which having[78] given it, He never takes it away from them, but by it still begets and nourishes in them faith, repentance, love, joy, hope, and all heavenly light in the soul unto immortality, notwithstanding through our own unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for the time[79]. And on the contrary, ruling in the world over His enemies, Satan, and all the vessels of wrath, limiting, using, restraining them by His mighty power, as seems good in His divine wisdom and justice to the execution of His determinate counsel, delivering them up to a reprobate mind, to be kept through their own deserts, in darkness and sensuality unto judgment.

XX. This Kingdom Shall Be Then Fully

Perfected when He shall the second time come in glory to reign among His saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father my be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members[80].

XXI. That Christ Jesus By His Death

did bring fourth salvation and reconciliation only for the[81] elect, which were those which[82] God the Father gave Him; and that the Gospel which is

75 1 Cor. 15:4; 1 Peter 3:21-22; Mat. 28:18-20; Luke 24:51; Acts 1:11; 5:30-31; John 19:36; Rom. 14:17

76 Mark 1:27; Heb. 1:14; John 16:7,15

77 John 5:26-27; Rom. 5:5-7; 14:17; Gal. 5:22,23; John 1:4,13

78 John 13:1; 10:28-29; 14:16-17; Rom. 11:29; Psal. 51:10-11; Job 33:29-30; 2 Cor. 12:7, 9

79 Job 1, 2; Rom. 1:21; 2:4-6; 9:17-18; 2 Peter 2

80 1 Cor. 15:24,28; Heb. 9:28; 2 Thes. 1:9, 10; 1 Thes. 4:15-17; John 17:21,26

81 John 15:13; Rom. 8:32-34; 5:11; 3:25

82 Job 17:2 with 6:37

to be preached to all men as the ground of faith, is, that[83] Jesus is the Christ, the Son of the ever blessed God, filled with the perfection of all heavenly and spiritual excellencies, and that salvation is only and alone to be had through the believing in His name.

XXII. That Faith Is The[84] Gift Of God

wrought in the hearts of the elect by the Spirit of God, whereby they come to see, know, and believe the truth of the[85] Scriptures, and not only so, but the excellency of them above all other writing and things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power of the fullness of the Spirit in His workings and operations; and thereupon are enabled to cast the weight of their souls upon this truth thus believed.

XXIII. Those That Have This Precious Faith

wrought in them by the Spirit, can never finally nor totally fall away; and though many storms and floods do arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon, but shall be kept by the power of God to salvation, where they shall enjoy their purchased possession, they being formerly engraven upon the palms of God's hands[86].

XXIV. That Faith Is Ordinarily[87]

begot by the preaching of the Gospel, or word of Christ, without respect to[88] any power or capacity in the creature, but it is wholly[89] passive, being dead in sins and trespasses, does believe, and is converted by no less power,[90] then that which raised Christ from the dead.

XXV. That The Tenders Of The Gospel

to the conversion of sinners,[91] is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, or preceding ministry of the Law, but only and alone the naked soul, as a[92] sinner and ungodly to receive Christ, as Christ, as crucified, dead, and buried, and risen again, being made[93] a Prince and a Savior for such sinners.

83 Mat. 16:16; Luke 2:26; John 6:9; 7:3; 20:31; 1 John 5:11
84 Eph. 2:8; John 6:29; 4:10; Phil. 1:29; Gal. 5:22
85 John 17:17; Heb. 4:11-12; John 6:63
86 Mat. 7:24, 25; John 13:1; 1 Peter 1:4-6; Isa. 49:13-16
87 Rom. 10:17; 1 Cor. 1:21
88 Rom. 9:16
89 Rom. 2:1, 2; Ezek. 16:6; Rom 3:12
90 Rom. 1:16; Eph. 1:19; Col 2:12
91 John 3:14, 15; 1:12; Isa. 55:1; John 7:37
92 1 Tim. 1:15; Rom. 4:5; 5:8
93 Acts 5:30-31; 2:36; 1 Cor. 1:22-24

XXVI. That The Same Power That Converts

to faith in Christ, the same power carries on the[94] soul still through all duties, temptations, conflicts, sufferings, and continually what ever a Christian is, he is by[95] grace, and by a constant renewed[96] operation from God, without which he cannot perform any duty to God, or undergo any temptations from Satan, the world, or men.

XXVII. That God the Father, and Son

and Spirit, is one with[97] all believers, in their[98] fullness, in[99] relations,[100] as head and members,[101] as house and inhabitants, as[102] husband and wife, one with Him, as[103] light and love, and one with Him in His inheritance, and in all His[104] glory; and that all believers by virtue of this union and oneness with God, are the adopted sons of God, and heirs of Christ, co-heirs and joint heirs with Him of the inheritance of all the promises of this life, and that which is to come.

XXVIII. That Those Which Have Union

with Christ, are justified from all their sins, past,[105] present, and to come, by the blood of Christ; which justification we conceive to be a gracious and free[106] acquittance of a guilty, sinful creature, from all sin by God, through the satisfaction that Christ has made by His death; and this applied in the manifestation of it through faith.

XXIX. That All Believers Are A Holy And[107]

sanctified people, and that sanctification is a spiritual grace of the[108] New Covenant, and effect of the[109] love of God, manifested to the soul, whereby the believer is in[110] truth and reality separated, both in soul and body, from all sin and dead works, through the[111] blood of the everlasting Covenant,

94 1 Peter 1:5; 2 Cor. 12:9
95 1 Cor. 15:10
96 Phil. 2:12, 13; John 15:5; Gal. 2:19-20
97 1 Thes. 1:1; John 14:10, 20; 17:21
98 Col. 2:9, 10; 1:19; John 1:17
99 John 20:17; Heb. 2:11
100 Col. 1:18; Eph. 5:30
101 Eph. 2:22; 1Cor. 3:16-17
102 Isa. 16:5; 2 Cor. 11:3
103 Gal. 3:26
104 John 17:24
105 John 1:7; Heb 10:14; 9:26; 2 Cor. 5:19; Rom. 3:23
106 Acts 13:38, 39; Rom. 5:1; 3:25, 30
107 1 Cor. 1:1; 1 Peter 2:9
108 Eph. 1:4
109 1 John 4:16
110 Eph. 4:24
111 Phil. 3:15

whereby he also presents after a heavenly and evangelical perfection, in obedience to all the commands,[112] which Christ as Head and King in this New Covenant has prescribed to him.

XXX. All Believers Through The Knowledge Of [113]

that justification of life given by the Father, and brought forth by the blood of Christ, have this as their great privilege of that New[114] Covenant, peace with God, and reconciliation, whereby they that were afar off, were brought nigh by[115] that blood, and have (as the Scripture speaks) peace[116] passing all understanding, yes, joy in God, through our Lord Jesus Christ, by[117] whom we have received the Atonement.

XXXI. That All Believers In The Time

Of This Life, are in a continual warfare, combat, and opposition against sin, self, the world, and the Devil, and liable to all manner of afflictions, tribulations, and persecutions, and so shall continue until Christ comes in His Kingdom, being predestined and appointed there unto; and whatsoever the saints, any of them do possess or enjoy of God in this life, is only by faith[118].

XXXII. That The Only Strength

by which the saints are enabled to encounter with all opposition, and to overcome all afflictions, temptations, persecutions, and trials, is only by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who has engaged His strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by His power to His everlasting Kingdom[119].

XXXIII. That Christ Has Here On Earth

a spiritual Kingdom, which is the Church, which He has purchased and redeemed to Himself, as a particular inheritance: which Church, as it is visible to us, is a company of visible[120] saints,[121] called and separated from the world, by the Word and the[122] Spirit of God, to the visible profession of the faith of the Gospel, being baptized into the faith, and joined to the Lord,

112 Mat. 28:20
113 2 Cor. 5:19
114 Isa. 54:10; 26:12
115 Eph. 2:13-14
116 Phil. 4:7
117 Rom. 5:10-11
118 Eph. 6:10-13; 2 Cor. 10:3; Rev. 2:9, 10
119 John 16:33; Heb. 2:9, 10; John 15:5
120 1 Cor. 1:1; Eph. 1:1
121 Rom. 1:1; Acts 26:18; 1 Thes. 1:9; 2 Cor. 6:17; Rev. 18:18
122 Acts 2:37 with Acts 10:37

and each other, by mutual agreement, in the practical enjoyment of the[123] ordinances, commanded by Christ their head and King.

XXXIV. To this Church He has[124]

Made His promises, and given the signs of His Covenant, presence, love, blessing, and protection: here are the fountains and springs of His heavenly grace continually flowing forth;[125] thither ought all men to come, of all estates, that acknowledge Him to be their Prophet, Priest, and King, to be enrolled amongst His household servants, to under His heavenly conduct and government, to lead their lives in His walled sheepfold, and watered garden, to have communion here with the saints, that they may be made to be partakers of their inheritance in the Kingdom of God.

XXXV. And All His Servants Are Called

thither, to present their bodies and souls, and to bring their gifts God has given them; so being come, they are here by Himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together, according to the effectual working of every part, to the edification of itself in love[126].

XXXVI. That Being Thus Joined

Every Church has[127] power given them from Christ for their better well-being, to choose to themselves fitting persons into the office of[128] Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in His Testament, for the feeding, governing, serving, and building up of His Church, and that none other have to power to impose them, either these or any other.

XXXVII. That The Ministers Aforesaid

lawfully called by the Church, where they are to administer, ought to continue is their calling, according to God's ordinance, and carefully to feed the flock of Christ committed to them, nor for filthy lucre, but of a ready mind[129].

XXXVIII. That The Due Maintenance

of the officers aforesaid, should be the free and voluntary communication of the Church, that according to Christ's ordinance, they that preach the Gospel, should live on the Gospel and not by constraint to be compelled

123 Rom. 10:10; Acts 2:42; 20:21; Mat. 18:19, 20; 1 Peter 2:5
124 Mat. 28:18-20; 2 Cor. 6:18
125 Isa. 8:16; 1 Tim. 3:15; 4:16; 6:3, 5; Acts 2:41,47; Song of Sol. 4:12; Gal. 6:10; Eph. 2:19
126 1 Cor. 12:6, 7, 12, 18; Rom. 12:4-6; 1 Peter 4:10;Eph. 4:16; Col. 2:5, 6, 19; 1 Cor. 12:12
127 Acts 1:2; 6:3; 15:22, 25; 1 Cor. 16:3
128 Rom. 12:7, 8; 16:1; 1 Cor. 12:8, 28; 1 Tim. 3 chapt.; Heb. 13:7; 1 Peter 5:1-3
129 Heb. 5:4; Acts 4:23; 1 Tim. 4:14; John 10:3, 4; Acts 20:28; Rom. 12:7, 8; Heb. 13:7, 17

from the people by a forced law[130].

XXXIX. That Baptism Is An Ordinance

of the New Testament, given by Christ, to be dispensed only upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptized[131] (Added later: "...and after to partake of the Lord's Supper.")

XL. The way and manner of the[132]

Dispensing of this ordinance the Scripture holds out to be dipping or plunging the whole body under water: it being a sign, must answer the thing signified, which are these: first, the[133] washing the whole soul in the blood of Christ; secondly, that interest the saints have in[134] death, burial, and resurrection (of Christ) ; thirdly, together with a[135] confirmation of out faith, that as certainly as the body is buried under water, and rises again, so certainly shall the bodies of the saints by raised by the power of Christ, in the day of the resurrection, to reign with Christ.

XLI. The Persons Designed By Christ

To dispense this ordinance, the Scriptures hold forth to a preaching Disciple, it being no where tied to a particular church, officer, or person extraordinarily sent, the commission enjoining the administration, being given to them under no other consideration, but as considered Disciples[136].

XLII. Christ Has Likewise Given Power

To His whole church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular congregation, and not one particular person, either member or officer, but the whole[137].

XLIII. And Every Particular Member

Of each Church how excellent, great, or learned soever, ought to be subject to this censor and judgment of Christ; and the church ought with great care and tenderness, with due advise to proceed against her members[138].

XLIV. And As Christ For The[139] Keeping

Of this church in holy and orderly communion, places some special men

130 1 Cor. 9:7,14; Gal. 6:6; 1 Thes. 5:13; 1 Tim. 5:17-18; Phil. 4:15-16
131 Acts 2:37, 38; 8:36-38; 18:8
132 Mat. 3:16; John 3:23; Acts 8:38
133 Rev. 1:5; 7:14; Heb. 10:22
134 Rom. 6:3-5
135 1 Cor. 15:28, 29
136 Isa. 8:16; Mat. 28:16-19; John 4:1-2; Acts 20:7; Mat. 26:26
137 Acts 2:47; Rom. 16:2; Mat. 18:17; 1 Cor. 5:4; 2 Cor. 2:6-8
138 Mat. 18:16-18; Acts 11:2. 3; 1 Tim. 5:19-21
139 Acts. 20:27, 28; Heb. 13:17, 24; Mat. 24:25; 1 Thes. 5:14

over the church, who by their office are to govern, oversee, visit, watch; so likewise for the better keeping thereof in all places, by the members, He has given[140] authority, and laid duty upon all, to watch over one another.

XLV. That Also Such To Whom God

Has given gifts, being tried in the church, may and ought by the appointment of the congregation, to prophesy, according to the proportion of faith, and so teach publicly the Word of God, for the edification, exhortation, and comfort of the Church[141].

XLVI. Thus Being Rightly Gathered

Established, and still proceeding in Christian communion, nd obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the church consists of men subject to failings, will fall out and arise amongst them, even in true constituted churches, until they have in due order sought redress thereof[142].

XLVII. And Although The Particular Congregation

be distinct and several bodies, every one a compact and knit city in itself; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the church, as members of one body in the common faith under Christ their only Head[143].

XLVIII. That A Civil Magistrate Is An Ordinance

Of God set up by God for the punishment of evil doers, and for the praise of them that do well; and that all lawful things commanded by them, subjection ought to be given by us in the Lord: and that we are to make supplication and prayer for Kings, and all that are in authority, that under them we may live a peaceable and quiet life in all godliness and honesty[144].

XLIX. The Supreme Magistrate Of This Kingdom

We believe to be the King and Parliament freely chosen by the Kingdom, and that in all those civil laws which have been acted by them, or for the present is or shall by ordained, we are bound to yield subjection and obedience unto in the Lord, as conceiving our selves bound to defend both the persons of those chosen, and all civil laws made by them, with our persons, liberties, and estates, with all that is called ours, although we

140 Mark 13:34, 37; Gal. 6:1; 1 Thes. 5:11; Jude 3, 20; Heb. 10:34-35; 12:15.

141 1 Cor. 14 chapter; Rom. 12:6; 1 Peter 4:10-11; 1 Cor. 12:7; 1 Thes. 5:17-19

142 Rev. 2, 3 chapters; Acts 15:12; 1 Cor. 1:10; Eph. 2:16; 3:15-16; Heb. 10:25; Jude 15; Mat. 18:17; 1 Cor. 5:4, 5

143 1 Cor. 4:17; 14:33, 36; 16:1; Mat. 28:20; 1 Tim.3:15; 6:13-14; Rev. 22:18-19; Col. 2:6, 19; 4:16

144 Rom. 13:1-4; 1 Peter 2:13, 14; 1 Tim. 2:2

should suffer never so much from them in not actively submitting to some ecclesiastical laws, which might be conceived by them to be their duties to establish which we for the present could not see, nor our consciences could submit unto; yet are we bound to yield our persons to their pleasures.

L. And If God Should Provide Such A Mercy

For us, as to incline the magistrates hearts so far to tender our consciences, as that we might be protected by them from wrong, injury, oppression and molestation, which long we formerly have groaned under by the tyranny and oppression of the Prelatical Hierarchy, which God through mercy has made this present King and Parliament wonderful honorable; as an instrument is His hand, to throw down; and we thereby have had some breathing time, we shall, we hope, look at it as a mercy beyond our expectation, and conceive ourselves further engaged for ever to bless God for it[145].

LI. But If God With Hold The Magistrates

Allowance and furtherance herein;[146] yet we must not withstanding proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trails and afflictions, not accounting out goods, lands, wives, husbands, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy: remembering always we ought to[147] obey God rather then men, and grounding upon the commandment, commission, and promise of our Lord and Master Jesus Christ, who as He has power in heaven and earth, so also has promised, if we keep His commandments which He has given us, to be with us to the end of the world: and when we have finished our course, and kept the faith, to give us the crown of righteousness, which is laid up for all that love His appearing, and to whom we must give an account of all our actions, no man being able to discharge us of the same.

LII. And Likewise Unto All Men

Is to be given whatsoever is their due; tributes, customs, and all such lawful duties, ought willingly to be by us paid and performed, our lands, goods, and bodies, to submit to the magistrate in the Lord, and the magistrate every way to be acknowledged, reverenced, and obeyed, according to godliness; not because of wrath only but for conscience sake. And finally, all men so to be esteemed and regarded, as is due and appropriate for their place, age, estate,

145 1 Tim. 1:2-4; Psal. 126:1; Acts 9:31
146 Acts 2:40,41; 4:19; 5:28,29,41; 20:23; 1 Thes. 3:3; Phil. 1:27-29; Dan. 3:16,17; 6:7, 10, 22, 23.
147 Matth. 28:18-20; 1 Tim. 6:13-15; Rom. 12:1.8; 1 Cor. 14:37; 2 Tim. 4:7,8; Rev. 2:10; Gal 2:4,5

and condition[148].

LII [sic]. And Thus We Desire To Give God

That which is God's, and unto Ceasor that which is Ceasor's, and unto all men that which belongs unto them, endeavoring ourselves to have always a clear conscience void of offense towards God, and towards man. And if they take this that we have said, to be heresy, then do we with the Apostle freely confess, that after the way which they call heresy, worship we the God of our Fathers, believing all things which are written in the Law and in the Prophets and Apostles, desiring from our souls to disclaim all heresies and opinions which are not after Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, as knowing our labor shall not be in vain in the Lord[149].

Conclusion

Thus we desire to give unto Christ that which is His, and unto all lawful Authority that which is their due, and to owe nothing to any many but love, to live quietly and peaceably, at is becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to a conscionable, quiet, and harmless people, (no ways dangerous or troublesome to human Society) and to labor and work with our hands, that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any do show us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by out Lord Jesus Christ, we should in His strength, rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our Fathers, disclaiming all heresy (rightly so called) because they are against Christ, and to be steadfast and immovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord.

1 Corinthians 1:24

148 Rom. 13:5-7; Mat. 22:21; Titus 3; 1 Peter 3:13; 5:5; Eph. 5:21, 22; 6:1, 9

149 Mat. 22:21; Acts 24:14-16; John 5:28; 2 Cor. 4:17; 1 Tim. 6:3-5; 1 Cor. 15:58, 59

Not that we have dominion over your faith,but
are helpers of your joy: for by faith we stand.

Psalm 74:21, 22

Arise, O God, plead mine own cause. Remember how the foolish man blasphemeth Thee daily. O let not the oppressed return ashamed, but let the poor and needy praise Thy name.

Come, Lord Jesus, come quickly.

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

The first edition was published in 1644. This second edition "corrected and enlarged" was originally published in 1646.

A confession of faith of seven congregations or churches of Christ in London, which are commonly, but unjustly called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them. Printed at London, Anno 1646.

I. The Lord our God is but one God

, whose subsistence is in Himself; whose essence cannot be comprehended by any but himself, who only hath immortality, dwelling in the light, which no man can approach unto; who is in Himself most holy, every way infinite, in greatness, wisdom, power, love, merciful and gracious, long-suffering, and abundant in goodness and truth; who giveth being, moving, and preservation to all creatures.

1 Cor. 8:6, Isa. 44:6, 46:9, Exod. 3:14, 1 Tim 6:16, Isa. 43:15; Ps. 147:5, Deut. 32:3; Job 36:5; Jer. 10:12, Exod. 34:6,7, Acts 17:28; Rom. 11:36.

II. In This Divine And Infinite Being

there is the Father, the Word, and the Holy Spirit; each having the whole divine Essence, yet the Essence undivided; all infinite without any beginning, therefore but one God; who is not to be divided in nature, and being, but distinguished by several peculiar relative properties.

1 Cor. 1:3; John 1:1, 15:26, Exod. 3:14; 1 Cor. 8:6

III. God Had Decreed In Himself,

before the world was, concerning all things, whether necessary, accidental or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of His own will, to His glory:

(Yet without being the [chargeable] author of sin, or having fellowship with any therein) in which appears His wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing His decree: And God hath before the foundation of the world, foreordained some men to eternal life, through Jesus Christ, to the praise and glory of His grace; [having foreordained and] leaving the rest in their sin to their just condemnation, to the praise of His justice.

Isa. 46:10; Eph. 1:11, Rom. 11:33, Ps. 115:3; 135:6, 33:15; 1 Sam. 10:9, 26, Prov. 21:6; Exod. 21:13; Prov. 16:33, Ps. 144, Isa. 45:7, Jer. 14:22, Matt. 6:28, 30; Col. 1:16, 17; Num. 23:19, 20; Rom. 3:4; Jer. 10:10; Eph. 1:4,5; Jude 4, 6; Prov. 16:4.

IV. In The Beginning God Made

all things very good; created man after His own image, filled with all meet perfection of nature, and free from all sin; but long he abode not in this honor; Satan using the subtlety of the serpent to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, whereby death came upon all his posterity; who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subject of death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free.

Gen. 1:1, Col. 1:16, Isa. 45:12, 1 Cor. 15:45, 46; Eccles. 7:29; Gen. 3:1,4,5; 2 Cor. 11:3, 1 Tim. 2:14; Gal. 3:22; Rom. 5:12, 18, 19, 6:22; Eph. 2:3.

V. God In His Infinite Power And Wisdom,

doth dispose all things to the end for which they were created; that neither good nor evil befalls any by chance, or without His providence; and that whatsoever befalls the elect, is by His appointment, for His glory, and their good.

Job 38:11; Isa. 46:10,11, Eccles. 3:14, Mark 10:29,30; Exod. 21:13; Prov. 16:33, Rom. 8:28.

VI. All The Elect Being Loved Of God

with an everlasting love, are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but, only and wholly by God, of His own free grace and mercy, through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and

redemption, and all in all, that he that rejoiceth, might rejoice in the Lord.

Jer. 31:2; Eph. 1:3, 7, 2:8,9; 1 Thess. 5:9, Acts 13:48; 2 Cor. 5:21; Jer. 9:23,24; 1 Cor. 1:30,31; Jer. 23:6.

VII. And This Is Life Eternal,

that we might know Him the only true God, and Jesus Christ whom He hath sent. And on the contrary, the Lord will render vengeance, in flaming fire, to them that know not God, and obey not the gospel of Jesus Christ.

John 17:3; Heb. 5:9, 2 Thess. 1:8; John 6:36.

VIII. The Rule Of This Knowledge,

faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not men's laws, or unwritten traditions, but) only the word of God contained [viz., written] in the holy Scriptures; in which is plainly recorded whatsoever is needful for us to know, believe, and practice; which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed.

Col. 2:23; Matt 15:6,9; John 5:39, 2 Tim. 3:15,16,17; Isa. 8:20; Gal. 1:8,9; Acts 3:22,23.

IX. The Lord Jesus Christ, Of Whom Moses

and the Prophets wrote, the Apostles preached, He is the Son of God, the brightness of His glory, etc. by whom He made the world; who upholdeth and governeth all things that He hath made; who also when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the most High overshadowing her; and He was also tempted as we are, yet without sin.

Gen. 3:15, 22:18, 49:10; Dan. 7:13, 9:24, etc.; Prov. 8:23; John 1:1,2,3; Heb. 1:8; Gal. 4:4; Heb. 7:14; Rev. 5:5; Gen. 49:9,10, Rom. 1:3, 9:10; Matt. 1:16; Luke 3:23,26; Heb. 2:16; Isa. 53:3,4,5; Heb. 4:15.

X. Jesus Christ Is Made The Mediator

of the new and everlasting covenant of grace between God and man, ever to be perfectly and fully the prophet, priest, and king of the Church of God for evermore.

1 Tim. 2:5; Heb. 9:15; John 14:6; Isa. 9:6.7.

XI. Unto This Office He Was Appointed By God

from everlasting; and in respect of his manhood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out His Spirit upon Him.

Prov. 8:23; Isa. 42:6, 49:15; 11:2,3,4,5, 61:1,2; Luke 4:17, 22; John 1:14, 26, 3:34.

XII. Concerning His Mediatorship,

the Scripture holds forth Christ's call to His office; for none takes this honor upon Him, but He that is called of God as was Aaron, it being an action of God, whereby a special promise being made, He ordains His Son to this office; which promise is, that Christ should be made a sacrifice for sin; that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; all of meer free and absolute grace towards God's elect, and without any condition foreseen in them to procure it.

Heb. 5:4,5,6, Isa. 53:10,11; John 3:16; Rom. 8:32.

XIII. This Office To Be Mediator,

that is, to be prophet, priest, and king of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from Him to any other.

1 Tim. 2:5; Heb. 7:24; Dan. 7:14; Acts 4:12; Luke 1:33; John 14:6.

XIV. This Office To Which Christ Is Called

is threefold; a prophet, priest, and king: This number and order of offices is necessary, for in respect of our ignorance, we stand in need of His prophetical office; in respect of our great alienation from God, we need His priestly office to reconcile us; and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold and preserve us to His heavenly kingdom.

Deut. 18:15; Acts 3:22,23; Heb. 3:!, 4:14,15; Ps. 2:6; 2 Cor. 5:20; Acts 26:18; Col. 1:21; John 16:8, Ps. 110:3; Song of Sol. 1:3; John 6:44; Phil. 4:13; 2 Tim. 4:18.

XV. Concerning The Prophecy Of Christ

it is that whereby He hath revealed the will of God, whatsoever is needful for His servants to know and obey; and therefore He is called not only a prophet and doctor, and the apostle of our profession, and the angel of the covenant, but also the very wisdom of God, in whom are hid all the treasures

of wisdom and knowledge, who for ever continueth revealing the same truth of the gospel to His people.

John 1:18; 12:49,50; 17:8; Deut. 18:15; Matt. 23:10; Heb. 3:1; Mal. 3:1; 1 Cor. 1:24; Col. 2:3.

XVI. That He Might Be A Prophet

Every way complete, it was necessary He should be God, and also that He should be man; For unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have unfolded it in His own person to men.

John 1:18; Acts 3:22; Deut. 18:15; Heb. 1:1.

Note:

That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures. He is called the mighty God, Isa. 9:6. That Word was God, John 1:1. Christ, who is God over all, Rom 9:5. God manifested in the flesh, 1 Tim. 3:16. The same is very God, 1 John 5:20. He is the first, Rev. 1:8. He gives being to all things, and without Him was nothing made, John 1:2. He forgiveth sins, Matt. 9:6. He is before Abraham, John 8:58. He was and is, and ever will be the same, Heb. 13:8. He is always with His to the end of the world, Matt. 28:20. Which could not be said of Jesus Christ, if He were not God. And to the Sone He saith, Thy throne, O God, is forever and ever, Heb. 1:8, John 1:18.

Also, Christ is not only perfectly God, but perfect man, made of a woman, Gal. 4:4. Made of the seed of David, Rom 1:3. Coming out of the loins of David, Acts 2:30. Of Jesse and Judah, Acts 13:23. In that the children were partakers of flesh and blood He Himself likewise took part with them, Heb. 2:14. He took not on Him the nature of angels, but the seed of Abraham, verse 16. So that we are bone of His bone, and flesh of His flesh, Eph. 5:30. So that He that sanctifieth, and they that are sanctified are all of one, Heb.2:11. See Acts 3:22, Deut. 18:15; Heb. 1:1.

XVII. Concerning His Priesthood

Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows, etc. and is now entered within the vail into the holy of holies, which is the presence of God. Also, He makes His people a spiritual house, an holy priesthood, to offer up spiritual sacrifice

acceptable to God through Him. Neither doth the Father accept, nor Christ offer to the Father, any other worship or worshippers.

John 17:19; Heb. 5:7,8,9,10,12; Rom. 5:19, Eph. 5:2; Col. 1:20; Eph. 2:14, etc.; Rom. 8:34; Heb. 9:24; 8:1; 1 Pet. 2:5; John 4:23,24.

XVIII. This Priesthood Was Not Legal

Or temporary, but according to the order of Melchisedec, and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to Him that ever liveth. Christ was the priest, sacrifice, and altar: He was a priest according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: Yet the effectualness of this sacrifice did depend upon His divine nature; therefore it is called the blood of God. He was the altar according to His divine nature, it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself.

Heb. 7:16, etc.; Heb. 5:6, 10:10; 1 Pet. 1:18,19; Col. 1:20, 22; Heb. 9:13; Acts 20:28; Heb. 9:14, 13:10,12,15; Matt. 23:17; John 17:19.

XIX. Concerning His Kingly Office

Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all, angels and men, good and bad, to the preservation and salvation of the elect, and to the overruling and destruction of His enemies. By this kingly power He applieth the benefits, virtue, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: By this His mighty power He ruleth the vessels of wrath, using, limiting and restraining them, as it seems good to His infinite wisdom.

1 Cor. 15:4; 1 Pet. 3:21,22; Matt. 28:18,19; Luke 24:51; Acts 1:1, 5:30,31; John 19:36; Rom. 14:9; John 5:26,27; Rom. 5:6,7,8; 14:17; Gal. 5:22,23; Mark 1:27; Heb. 1:14; John 16:15; Job 2:8; Rom. 1:21, [9:17-18]; Eph. 4:17,18; 2 Pet. 2.

XX. This His Kingly Power Shall

Be more fully manifested when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members.

1 Cor. 15:24,28; Heb. 9:28; 2 Thess. 1:9,10; 1 Thess. 4:15,16,17; John 17:21, 26.

XXI. Jesus Christ By His Death

did purchase salvation for the elect that God gave unto Him: These only have interest in Him, and fellowship with Him, for whom He makes intercession to His Father in their behalf, and to them alone doth God by His Spirit apply this redemption; as also the free gift of eternal life is given to them, and none else.

Eph. 1:14; Heb. 5:9; Matt. 1:21; John 17:6; Heb. 7:25; 1 Cor. 2:12; Rom. 8:29,30; 1 John 5:12; John 15:35, 3:16.

XXII. Faith Is The Gift Of God,

Wrought in the hearts of the elect by the Spirit of God; by which faith they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in His attributes, the execellency of Christ in His nature and offices, and of the power and fulness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed.

Eph. 2:8; John 6:29, 4:10; Phil. 1:29; Gal. 5:22; John 17:17; Heb. 4:11,12; John 6:63.

XXIII. All Those That Have This Precious Faith

Wrought in them by the Spirit, can never finally nor totally fall away; seeing the gifts of God are without repentance; so that He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of His hands, and their names having been written in the book of life from all eternity.

Matt. 7:24,25; John 13:10, 10:28,29; 1 Pet. 1:4,5,6; Isa. 49:13,14,15,16.

XXIV. Faith Is Ordinarily Begotten

By the preaching of the gospel, or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead.

Rom. 10:17; 1 Cor. 1:28; Rom. 9:16; Ezek. 16:16; Rom. 3:12, 1:16; Eph. 1:19, Col. 2:12.

XXV. The Preaching Of The Gospel

To the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried, and risen again; who is made a prince and a Savior for such sinners as through the gospel shall be brought to believe on Him.

John 3:14,15, 1:12; Isa. 55:1; John 7:37; 1 Tim. 1:15; Rom. 4:5, 5:8; Acts 5:30,31, 2:36, 1 Cor. 1:22,24.

XXVI. The Same Power That Converts

To faith in Christ, carrieth on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same.

1 Pet. 1:5, 2 Cor. 12:9, 1 Cor. 15:10; Phil. 2:12, 13; John 15:5; Gal. 2:19,20.

XXVII. All Believers Are By Christ United To God

By which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come.

1 Thess. 1:1; John 17:21, 20:17; Heb. 2:11, 1 John 4:16; Gal. 2:19,20.

XXVIII. Those That Have Union With Christ

Are justified from all their sins by the blood of Christ, which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins, and this applied (in manifestation of it) through faith.

1 John 1:7; Heb. 10:14, 9:26; 2 Cor. 5:19; Rom. 3:23; Acts 13:38,39; Rom. 5:1, 3:25,30.

XXIX. All Believers Are A Holy And Sanctified People

And that sanctification is a spiritual grace of the new covenant, and

an effect of the love of God manifested in the soul, whereby the believer presseth after a heavenly and evangelical obedience to all the commands, which Christ as head and king in His new covenant hath prescribed to them.

1 Cor. 12; 1 Pet. 2:9; Eph. 1:4; 1 John 4:16; Matt. 28:20.

XXX. All Believers Through The Knowledge

of that justification of life given by the Father and brought forth by the blood of Christ have as their great privilege of that new covenant, peace with God, reconciliation, whereby they that were afar off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received atonement.

2 Cor. 5:19; Rom. 5:9,10; Isa. 54:10; Eph. 2:13,14, 4:7; Rom. 5:10,11.

XXXI. All Believers In The Time Of This Life

Are in a continual warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations and persecutions, being predestined and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith.

Rom. 7:23,24; Eph. 6:10,11, etc.; Heb. 2:9,10, 2 Tim. 3:12; Rom. 8:29; 1 Thess. 3:3; Gal. 2:19,20; 2 Cor. 5:7; Deut. 2:5.

XXXII. The Only Strength By Which The Saints

Are enabled to encounter with all oppositions and trials, is only by Jesus Christ, who is the captain of their salvation, being made perfect through sufferings; who hath engaged His faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by His power to His everlasting kingdom.

John 16:33, 15:5; Phil. 4:11, Heb. 2:9,10; 2 Tim. 4:18.

XXXIII. Jesus Christ Hath Here On Earth

a [manifestation of His] spiritual kingdom, which is His Church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel, being baptized into that faith, and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded

by Christ their head and king.

Matt. 11:11; 2 Thess. 1:1; 1 Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8,9, 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37, 10:37; Rom. 10:10; Matt. 18:19,20; Acts 2:42, 9:26; 1 Pet. 2:5.

XXXIV. To This Church He Hath Made His Promises

And giveth the signs of His covenant, presence, acceptation, love, blessing and protection. Here are the fountains and springs of His heavenly graces flowing forth to refresh and strengthen them.

Matt. 28:18, etc.; 1 Cor. 11:24, 3:21; 2 Cor. 6:18; Rom. 9:4,5; Ps. 133:3; Rom. 3:7,10; Ezek. 47:2.

XXXV. And All His Servants Of All Estates

(are to acknowledge Him to be their prophet, priest and king;) and called thither to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government, to lead their lives in this walled sheepfold, and watered garden, to have communion here with His saints, that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by Himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love.

Acts. 2:41,47; Isa. 4:3, 1 Cor. 12:6,7, etc.; Ezek. 20:37,40; Song of Sol. 4:12; Eph. 2:19; Rom. 12:4,5,6; Col. 1:12, 2:5,6,19; Acts 20:32, 5:4, 2:44,45, 4:34,35; Luke 14:26; 1 Tim. 6:1; Eph. 4:16.

XXXVI. Being Thus Joined

Every [local] church hath power given them from Christ, for their wellbeing, to choose among themselves meet persons for elders and deacons, being qualified according to the word, as those which Christ hath appointed in His testament, for the feeding, governing, serving, and building up of His Church; and that none have any power to impose on them either these or any other.

Acts 1:23,26, 6:3, 15:22,25; Rom. 12:7,8; 1 Tim. 3:2,6,7; 1 Cor. 12:8,28; Heb. 13:7,17; 1 Pet. 5:1,2,3,4:15.

XXXVII. That The Ministers Lawfully Called

As aforesaid, ought to continue in their calling and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind.

Heb. 5:4; John 10:3,4; Acts 20:28,29; Rom. 12:7,8; Heb. 13:7,17; 1 Pet. 5:1,2,3.

XXXVIII. The Ministers Of Christ Ought

to have whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance they that preach the Gospel should live of the gospel by the law of Christ.

1 Cor. 9:7,14; Gal. 6:8; Phil. 4:15,16; 2 Cor. 10:4; 1 Tim. 1:2; Ps. 110:3.

XXXIX. Baptism Is An Ordinance

Of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper.

Matt. 28:18,19; John 4:1; Mark 16:15,16; Acts 2:37,38, 8:36,37, etc.

XL. That The Way And Manner Of Dispensing

This ordinance, is dipping or plunging the body under water; it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ.

Matt. 3:16; Mark 15:9 reads (into Jordan) in Greek; John 3:23, Acts 8:38; Rev. 1:5, 7:14; Heb. 10:22; Rom. 6:3,4,5,6; 1 Cor. 15:28,29. The word baptizo signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty).

XLI. The Person Designed By Christ

to dispense baptism, the Scripture holds forth to be a disciple; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered

disciples, being men able to preach the gospel.

Isa. 8:16; Eph. 2:7; Matt 28:19; John 4:2; Acts 20:7, 11:10; 1 Cor. 11:2, 10:16,17; Rom. 16:2; Matt. 18:17.

XLII. Christ Hath Likewise Given Power

To His Church to receive in, and cast out, any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship.

Rom. 15:2; Matt. 18:17; 1 Cor. 5:4,11,14, 12:6, 2:3; 2 Cor. 2:6,7.

XLIII. And Every Particular Member

Of each church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members.

Matt. 18:16, 17:18; Acts 11:2,3; 1 Tim. 5:19, etc.; Col. 4:17; Acts 15:1,2,3.

XLIV. Christ For The Keeping Of This Church

In holy and orderly communion, placeth some special men over the church; who by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, He hath given authority, and laid duty upon all to watch over one another.

Acts 20:27,28; Heb. 13:17,24; Matt. 24:45; 1 Thess. 5:2, 14; Jude 3,20; Heb. 10:34,35 [cf. 24,25], 12:15.

XLV. Also Such To Whom God Hath Given Gifts

In the church, may and ought to prophecy [viz., teach] according to the proportion of faith, and to teach publicly the word of God, for the edification, exhortation, and comfort of the church.

1 Cor. 14:3, etc.; Rom 12:6; 1 Pet. 4:10, 11; 1 Cor. 12:7; 1 Thess. 5:19, etc.

XLVI. Thus Being Rightly Gathered, And Continuing

In the obedience of the gospel of Christ, none are to separate for faults and corruptions (for as long as the church consists of men subject to failings, there will be difference in the true constituted church) until they have in due order, and tenderness, sought redress thereof.

Rev. 2, 3; Acts 15:12; 1 Cor. 1:10; Heb. 10:25; Jude 19; Rev. 2:20,21,27; Acts 15:1,2; Rom. 14:1; 15:1,2,3.

XLVII. And Although The Particular Congregations

Be distinct, and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth; so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

1 Cor. 4:17, 14:33,36, 16:1; Ps. 122:3; Eph. 2:12,19; Rev. 21; 1 Tim. 3:15, 6:13,14; 1 Cor. 4:17; Acts 15:2,3; Song of Sol. 8:8,9; 2 Cor. 8:1,4, 13:14.

XLVIII. A Civil Magistracy Is An Ordinance Of God

Set up by Him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

Rom. 13:1,2, etc.; 1 Pet. 2:13,14; 1 Tim. 2:1,2,3.

Note:

The supreme magistracy of this kingdom we acknowledge to be the king and parliament (now established) freely chosen by the kingdom, and that we are to maintain and defend all civil laws and civil officers made by them, which are for the good of the commonwealth. And we acknowledge with thankfulness, that God hath made this present king and parliament honorable in throwing down the prelatical hierarchy, because of their tyranny and oppression over us, under which this kingdom long groaned, for which we are ever engaged to bless God, and honor them for the same. And concerning the worship of God; there is but one lawgiver, which is able to save and destroy, James 4:12; which is Jesus Christ, who hath given laws and rules sufficient in His word for His worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for His house: Surely it is our wisdom, duty, and privilege, to observe Christ's laws only, Ps 2:6,9,10,12. So it is the magistrates duty to tender the liberty of mens' consciences, Eccles. 8:8 (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the

naming, much less enjoying) and to protect all under them from all wrong, injury, oppression and molestation; so it is our duty not to be wanting in nothing which is for their honor and comfort, and whatsoever is for the wellbeing of the commonwealth wherein we live; it is our duty to do, and we believe it to be our express duty, especially in matters of religion, to be fully persuaded in our minds of the lawfulness of what we do, as knowing whatsoever is not of faith is sin. And as we cannot do anything contrary to our understandings and consciences, so neither can we forebear the doing of that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James 5:4. And thrice happy shall he be, that shall lose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ, 1 Pet. 5; Gal. 5.

XLIX. But In Case We Find Not The Magistrate

[or governing authority] to favor us herein; yet we dare not suspend our practice, because we believe we ought to go in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that we are to witness to the truth of the Old and New Testaments unto the death, if necessity require, in the midst of all trials and afflictions, as His saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea and our own lives dear unto us, so we may finish our course with joy; remembering always, that we ought to obey God rather than men, who will when we have finished our course, and kept the faith, give us the crown of righteousness; to whom we must give an account of all our actions, and no man being able to discharge us of the same.

Acts 2:40,41, 4:19, 5:28,29, 20:23; 1 Thess. 3:3; Phil. 1:28,29; Dan. 3:16,17, 6:7,10,22,23; 1 Tim. 6:13,14; Rom. 12:1,8; 1 Cor. 14:37; Rev. 2:20; 2 Tim. 4:6,7,8; Rom. 14:10, 12; 2 Cor. 5:10; Ps. 49:7,50:22.

L. It Is Lawful For A Christian To Be A Magistrate

Or civil officer; and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by wrath and vain oaths the Lord is provoked and this land mourns.

Acts 8:38, 10:1,2,35; Rom. 16:23; Deut. 6:13; Rom. 1:9; 2 Cor. 10,11; Jer. 4:2; Heb. 6:16.

LI. We Are To Give Unto All Men Whatsoever

is their due, as their place, age, estate, requires; and that we defraud no man of anything, but to do unto all men, as we would they should do unto us.

1 Thess. 4:6; Rom. 13:5,6,7; Matt. 22:21; Titus 3; 1 Pet. 2:15,17, 5:5; Eph. 5:21,23, etc. , 6:1,9; Titus 3:1,2,3.

LII. There Shall Be A Resurrection Of The Dead

both of the just and unjust, and everyone shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Acts 24:15; 1 Cor. 5:10; Rom. 14:12. [Matt. 25; Rev. 22:11,12,13,14,15.]

The Conclusion

Thus we desire to give unto Christ that which is His; and unto all lawful authority that which is their due; and to owe nothing to any man but love; to live quietly and peaceably, as it becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to be a conscionable [viz., reasonable], quiet, and harmless people (no ways dangerous or troublesome to human society) and to labor and work with our hands that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive. Also we confess, that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God that which we see not, we shall have cause to be thankful to God and them; but if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called) because they are against Christ, and to be steadfast and unmovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord.

Psalm 74:21,22

Arise, O God, plead thine own cause; remember how the foolish man

blasphemeth Thee daily. O let not the oppressed return ashamed, but let the poor and needy praise Thy name.

Come, Lord Jesus, come quickly.

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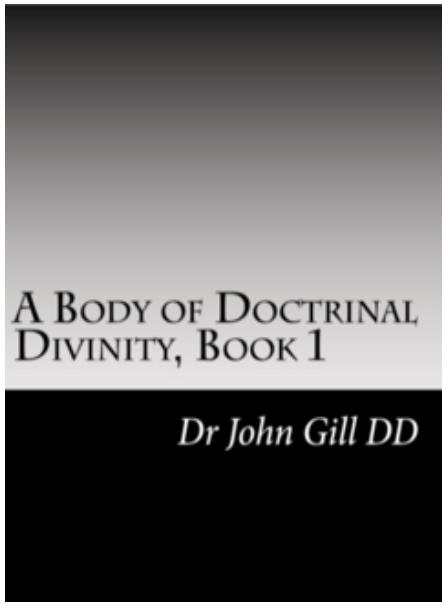

A System of Practical Truths

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8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
176 pages
ISBN-13: 978-1543085945
ISBN-10: 1543085946
BISAC: Religion / Christian Theology / Systematic
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Treating The Subjects:
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1 Of The Being Of God
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3 Of The Names Of God
4 Of The Nature Of God
5 Of The Attributes Of God In General, And Of His Immutability In Particular.
6 Of The Infinity Of God,

7 Of The Life Of God.
8 Of The Omnipotence Of God.
9 Of The Omniscience Of God.
10 Of The Wisdom Of God.
11 Of The Will Of God And The Sovereignty Of It
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13 Of The Grace Of God.
14 Of The Mercy Of God.
15 Of The Long suffering Of God.
16 Of The Goodness Of God.
17 Of The Anger And Wrath Of God.
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25 Of The Blessedness Of God.
26 Of The Unity Of God.
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28 Of The Personal Relations; Or, Relative
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30 Of The Distinct Personality, And Deity Of The Son.
31 Of The Distinct Personality, And Deity Of The Holy Spirit.

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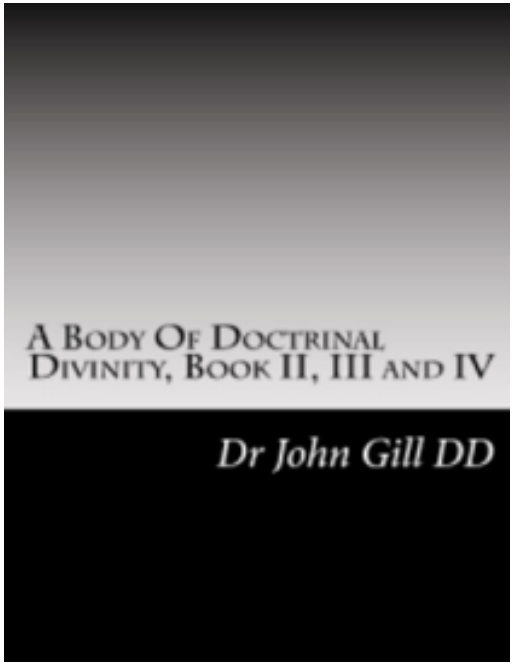

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Chapter III Of The Decree Of Rejection, Of Some Angels, And Of Some Men.

Chapter IV Of The Eternal Union Of The Elect Of God Unto Him.

Chapter V Of Other Eternal And Immanent Acts In God, Particularly Adoption And Justification.

Chapter VI Of The Everlasting Council Between The Three Divine Persons, Concerning The Salvation Of Men.

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Of The Part Which The Father Takes In The Covenant.

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Chapter 13 Of The Kingly Office Of Christ
Chapter 14 Of The Spiritual Reign Of Christ

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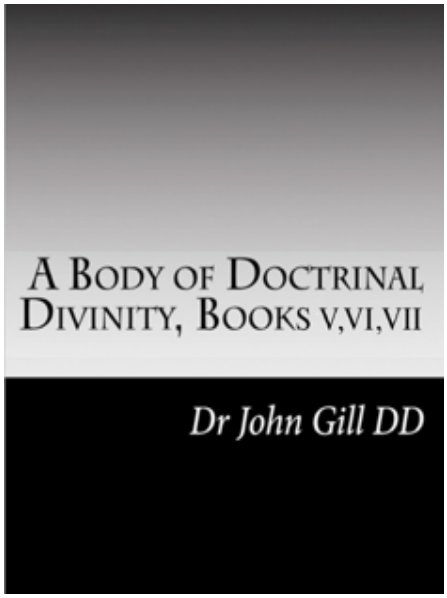

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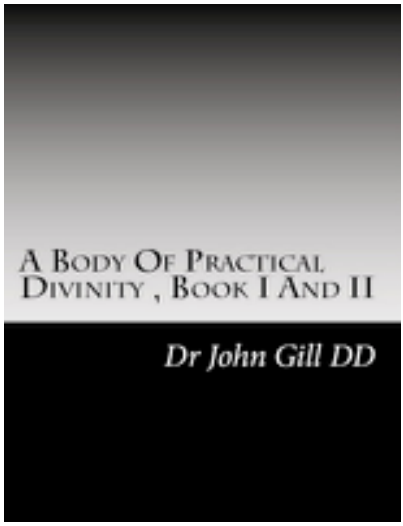

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Authored by Dr John Gill DD,
Created by David Clarke Cert.Ed
ISBN-13: 978-1545542088 (CreateSpace-Assigned)
ISBN-10: 1545542082
BISAC: Religion / Christian Theology / Systematic

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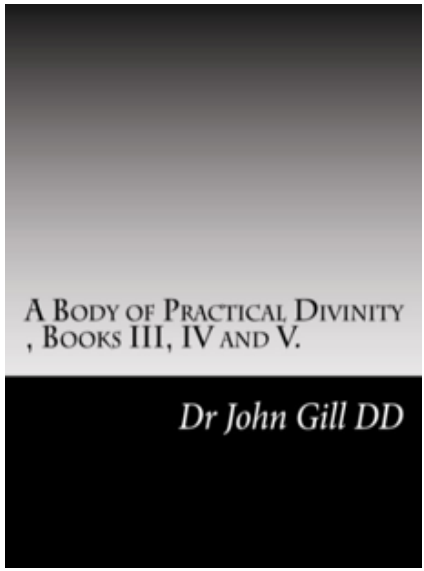

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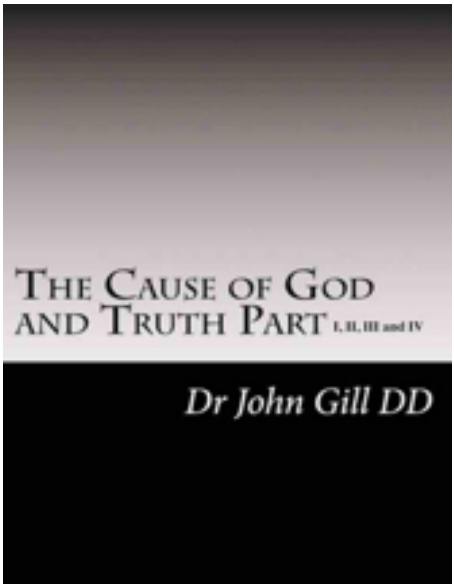

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The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminians, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737.

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Chapter 3 Or Original Sin
Chapter 4 Of Efficacious Grace
Chapter 5 Of Perseverance
Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

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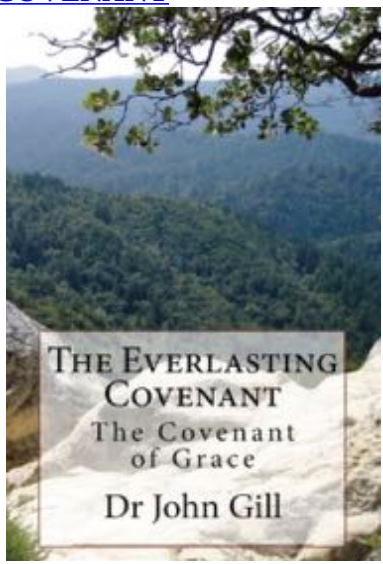

Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant', by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity', was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976.About the Author Dr.. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no

man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS

CLICK TO VIEW | CLICK TO VIEW | CLICK TO VIEW | CLICK TO VIEW

Volume 1: Sermons And Tracts
Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

Volume 1

Contents

1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated
2 A Discourse On Prayer
3 Neglect Of Fervent Prayer

4 Dissenter's Reasons For Separating From e Church Of England,

5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

7 A Discourse On Singing Of Psalms As A Part Of Divine Worship

8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark

9 A Dissertation Concerning The Rise And Progress Of Popery

10 Baptism: A Divine Commandment To Be Observed

11 Baptism: A Public Ordinance Of Divine Worship

12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

13 The Divine Right Of Infant Baptism, Examined And Disproved;

14 The Divine Right Of Infant Baptism, Examined And Disproved.

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2 David A Type Of Christ.

3 Levi's Urim And Thummim Found With Christ.

4 The Meat Offering Typical Both Of Christ And Of His People.

5 The Table And Shewbread, Typical Of Christ And His Church.

6 The Wave-Sheaf Typical Of Christ.

7 Paul's Farewell Discourse At Ephesus.

8 The Law Established By The Gospel.

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11 A Good Hope Through Grace.

12 Who Shall Lay Anything To The Charge Of God's Elect?

13 The Doctrine Of Justification, By The Righteousness Of Christ, Stated And Maintained.

14 The Doctrine Of Imputed Righteousness Without Work Asserted And Proved.

15 The Necessity Of Christ's Making Satisfaction For Sin, Proved And Confirmed.

16 The Elect Of God, Chosen Vessels Of Salvation, Filled With The Oil Of Grace.

17 A Principle Of Grace In The Heart, A Good Thing Always Tending Towards The Lord God Of Israel.

18 The Manifestation Of Christ, As A Saviour To His People, A Cause Of Great Joy.

19 A Knowledge Of Christ, And Of Interest In Him, The Support Of A Believer In Life And In Death.

20 The Doctrine Of Grace Cleared From The Charge Of Licentiousness.

21 The Necessity Of Good Works Unto Salvation, Considered.

Volume 3

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5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

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11 Baptism: A Public Ordinance Of Divine Worship

12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

Volume 4

Contents

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3 Antipaedobaptism; Or Infant-Baptism An Innovation

4 A Reply To A Defence Of The Divine Right Of Infant Baptism

5 Some Strictures On Mr. Bostwick's Fair And Rational Vindication Of The Right Of Infants To The Ordinance Of Baptism

6 Infant Baptism: Part & Pillar Of Popery

7 A Dissertation Concerning The Baptism Of Jewish Proselytes

Chapter 1 Of The Various Sorts Of Proselytes Among The Jews

Chapter 2 The Occasion Of This Dissertation

Chapter 3 The Proof Of The Baptism Of Jewish Proselytes Inquired Into

4 The Proof Of This Custom Only From The Talmuds And Talmudical

writers.

5 The Reasons Why Christian Baptism Is Not Founded On, And Taken From, The Pretended Jewish Baptism Of Israelites And Proselytes

8 The Duty Of A Pastor To His People

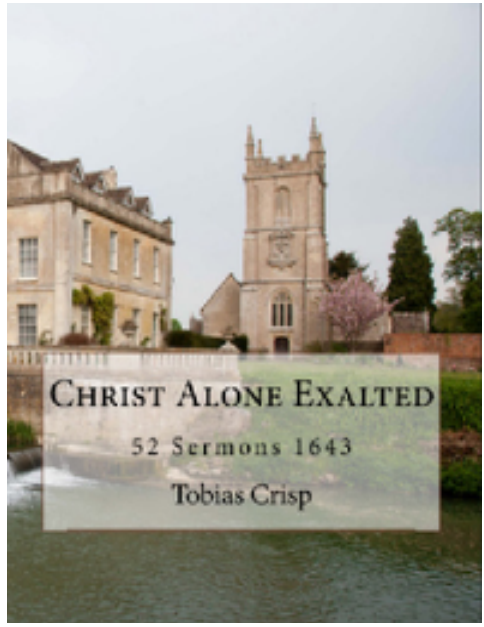
9 The Work Of A Gospel Minister Recommended To Consideration.

10 The Doctrine Of The Cherubim Opened And Explained.

11 The Form Of Sound Words To Be Held Fast A Charge,

12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular Baptists, Created by David Clarke

ISBN-13: 978-1977733160 (CreateSpace-Assigned)
ISBN-10: 1977733166
BISAC: Religion / Christian Theology / Soteriology

Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

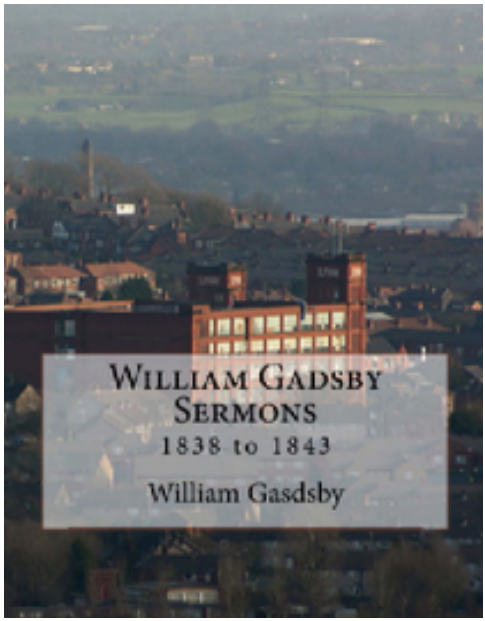
He preached the doctrines of grace and was charged with being an

Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

This republication is by www.BiertonParticualarBaptistist.co.uk

WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)
ISBN-10: 1976503698
BISAC: Religion / Christian Theology / Soteriology

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

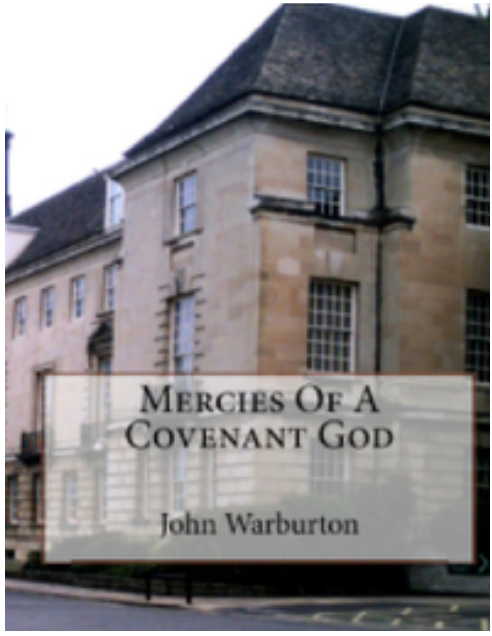
William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published

shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD



Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)
ISBN-10: 1976527562
BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

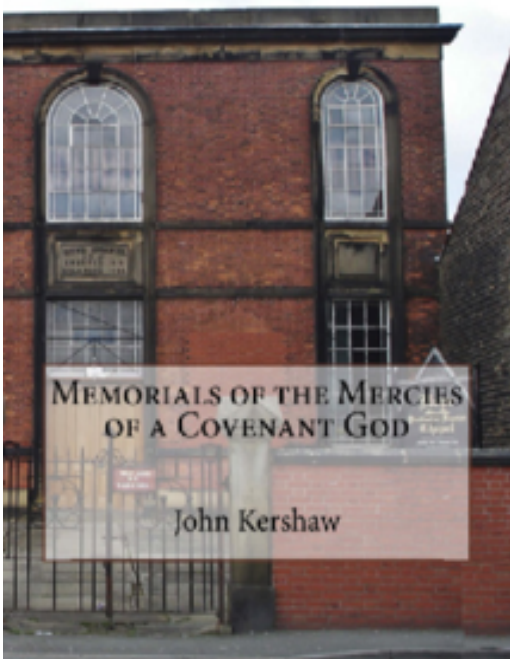
This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

ISBN-13: 978-1977848956 (CreateSpace-Assigned)
ISBN-10: 1977848958
BISAC: Biography & Autobiography / Personal Memoirs

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—

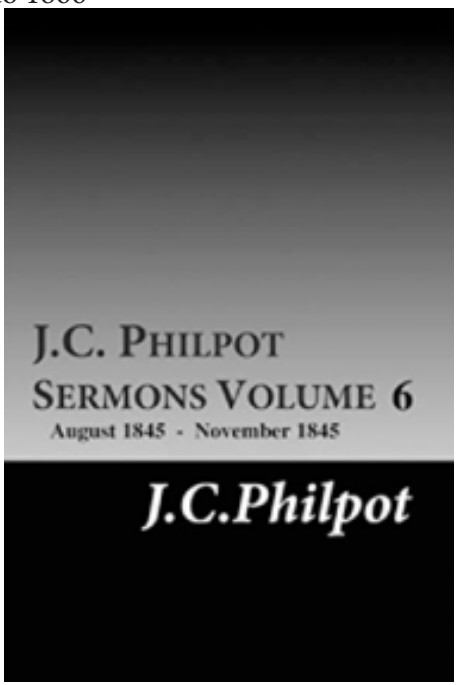
Kershaw committed himself to the same church he attended as a boy. This autobiography "Memorials of the Mercies of a Covenant God while Traveling through the Wilderness", is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

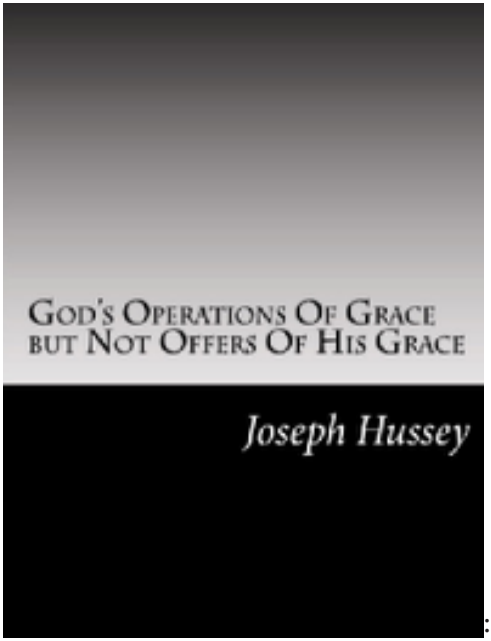
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume.Sermon90 Divine Arithmetic91 Miracles Not Ceased92 Spiritual Delight, and Confiding Trust93 Divine Enlargement And Spiritual Obedience94 The Refuge Of The Oppressed95 The Anchor within the Veil96 Divine Husbandry97 Blessings Imputed, And Mercies Imparted98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707
Authored by Joseph Hussey

ISBN-13: 978-1979551847 (CreateSpace-Assigned)
ISBN-10: 1979551847
BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate "Duty Faith" and "Duty Repentance", terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

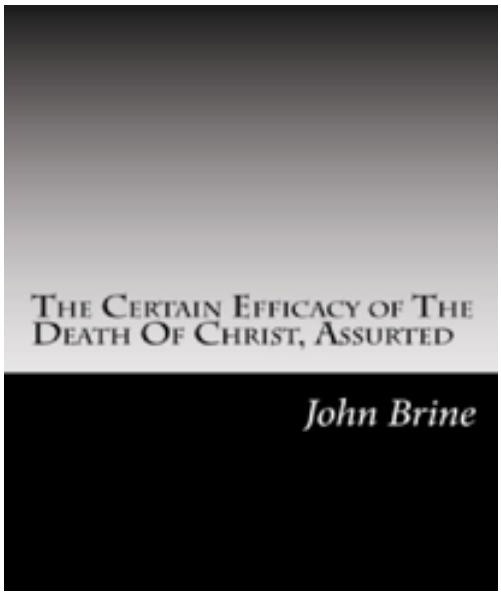
There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, "Duty Faith" and 'Duty Repentance', in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies "Duty Faith" and "Duty Repentance" and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits' studying eschatology and all

Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine

ISBN-13: 978-1973922254 (CreateSpace-Assigned)
ISBN-10: 1973922258
BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

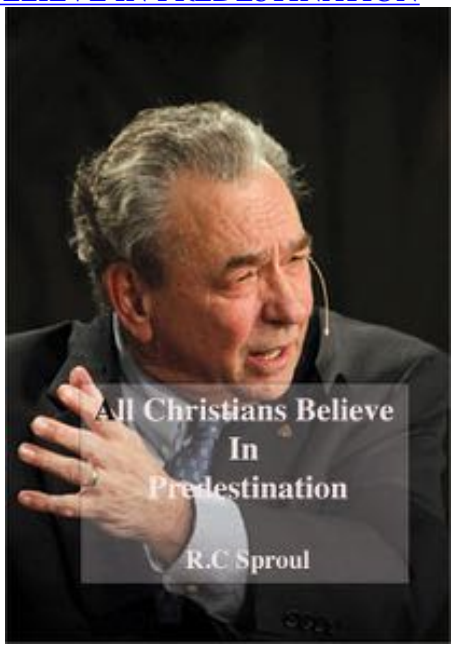
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

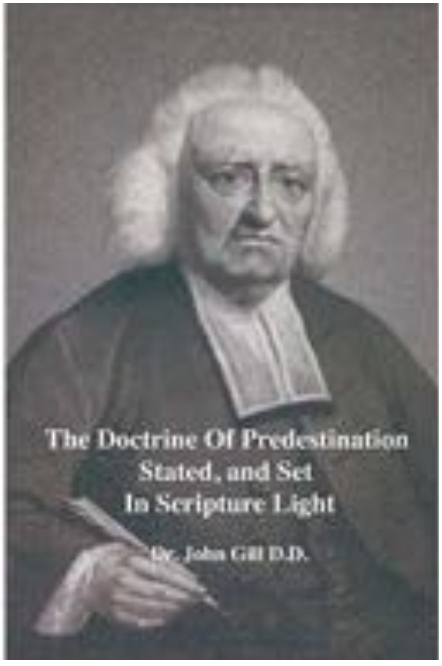
This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

ALL CHRISTIANS BELIEVE IN PREDESTINATION



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT

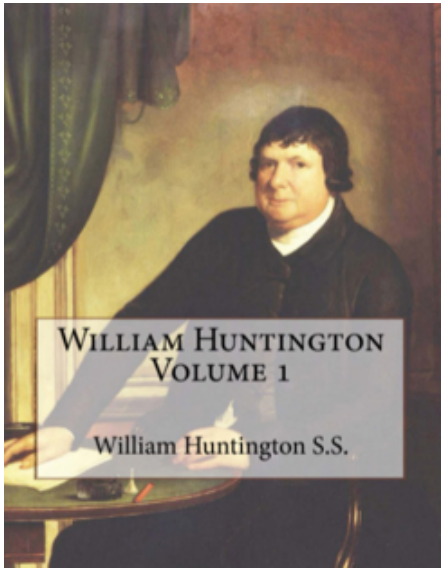


Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1

Of a 20 Volume Set.



Authored by William Huntington S.S.

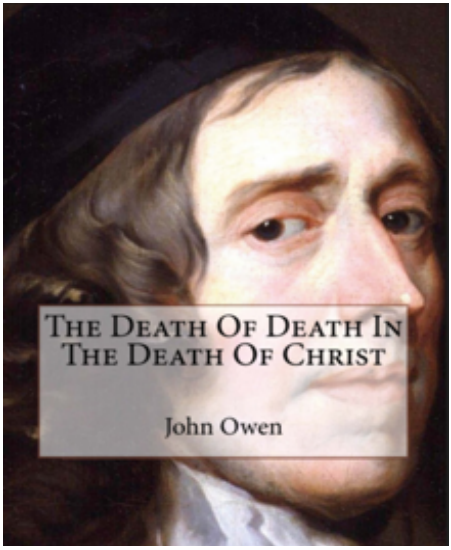
ISBN-13: 978-1983933820 (CreateSpace-Assigned)
ISBN-10: 1983933821
BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)
ISBN-10: 1544793731
BISAC: Religion / Christian Theology / Soteriology

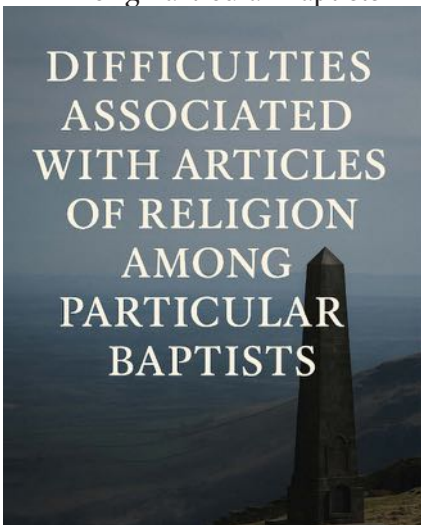
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of

evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446
BISAC: Religion / Christianity / Baptist

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Authors Testimony
Bierton Particular Baptist Church
A Difficulty Over Articles Of Religion
Written From Experience
Bierton Particular Baptists History
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The Development of Articles Of Religion
Act of Toleration 14 Additions That Are Wrong
2 London Baptist Confession 1689 1
Notes on The London Baptists Confession1689
3 Bierton Particular Baptists Articles of Religion, 1831
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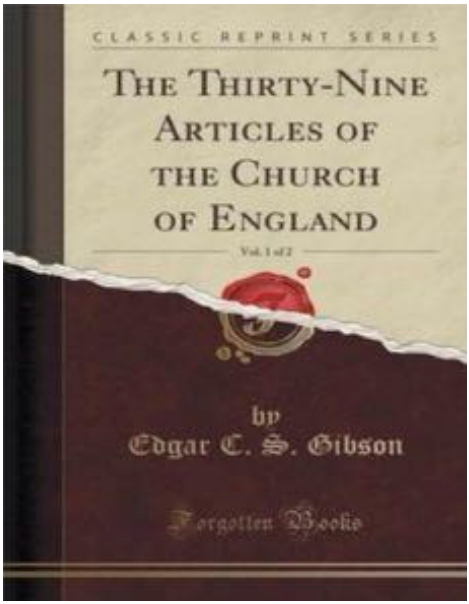
6 Appendix 60 Gospel Standard 31 Articles

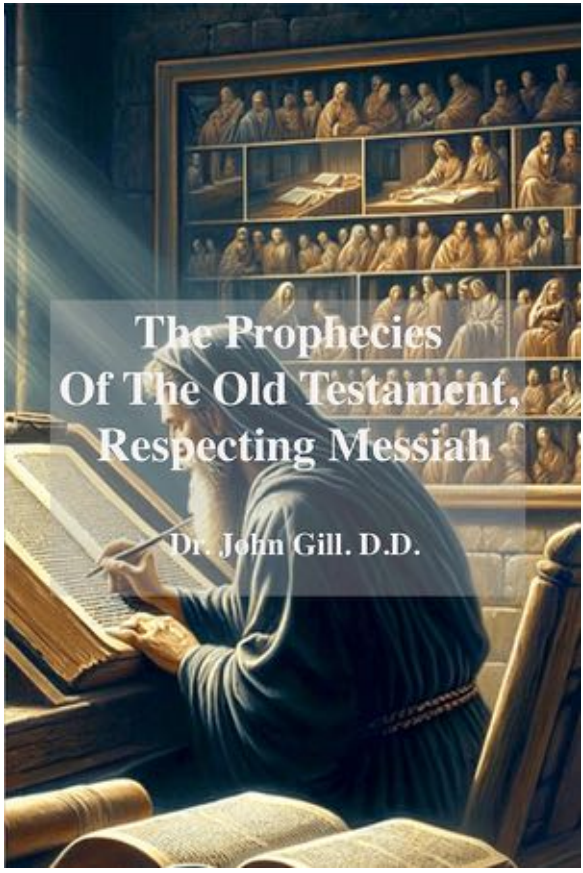
THE 39 ARTICLES OF THE CHURCH OF ENGLAND



Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571.These articles were also referred to as "The Thirty-nine Articles of Religion". These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.
CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him. CHAPTER 3 Concerning the Time of the Messiah's Coming
CHAPTER 4 Showing the Lineage and Descent of the MESSIAH. CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.
CHAPTER 6 Concerning the place of the MESSIAH'S Birth.
CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.
CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

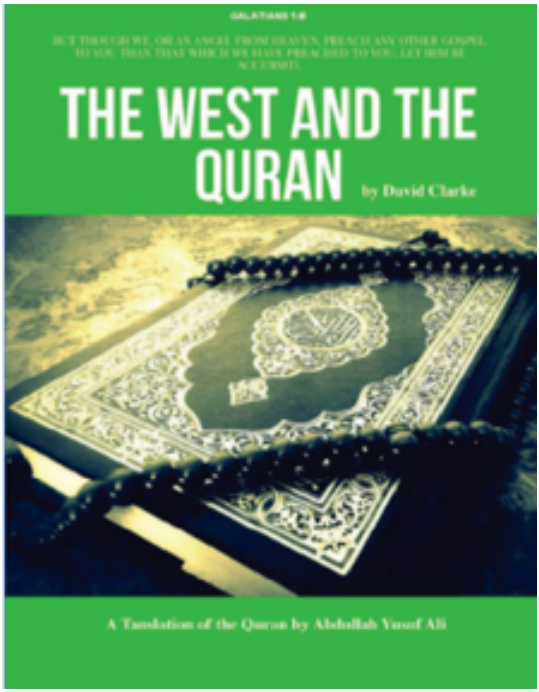
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.

14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)
ISBN-10: 1548914045
BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the

religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

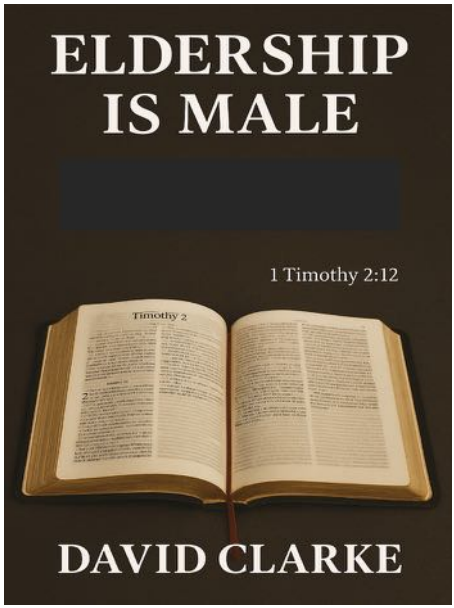
An Objection Halal Meat

An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)
ISBN-10: 1514206811
BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been

legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

CONVERTED ON LSD TRIP

The Bucks Herald

CONVERTED ON LSD TRIP

By David Clarke (Author)

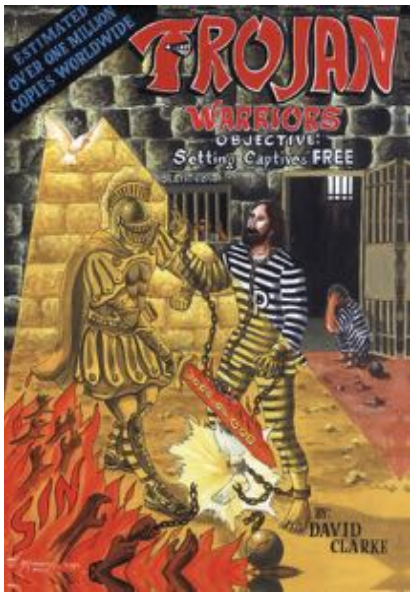
3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now

in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

View as a video book (click to view)

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke
List Price: $15.99
5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
446 pages
ISBN-13: 978-1508574989 (CreateSpace-Assigned)
ISBN-10: 1508574987
BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

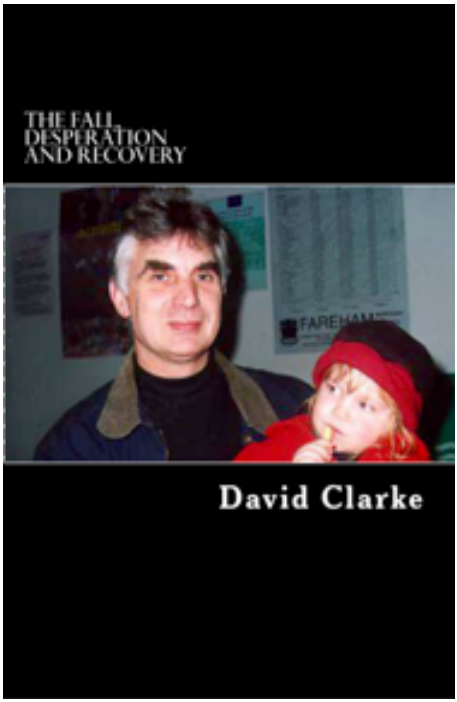
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

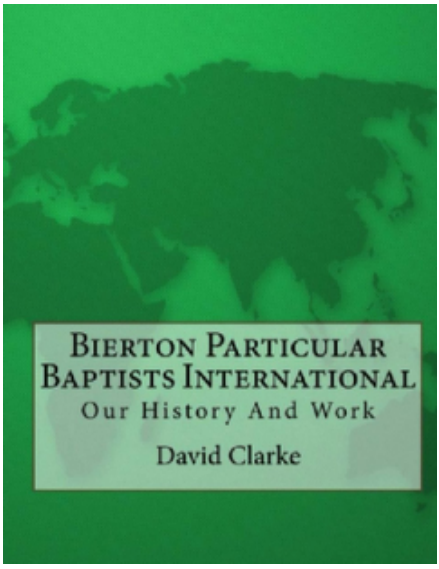
THE FALL, DESPERATION AND RECOVERY



By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , “Converted on LSD Trip”, and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David ‘s own conversion from crime to Christ, which was the moving factor behind publishing his book, “Converted on LSD Trip.” David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL



Our History And Work

Authored by David Clarke
ISBN-13: 978-1974670901 (CreateSpace-Assigned)
ISBN-10: 1974670902
BISAC: Religion / Christian Ministry / Evangelism

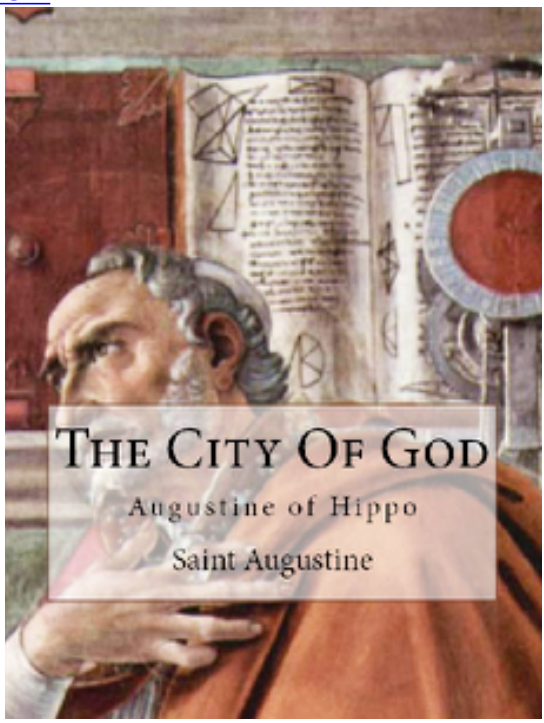
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and

redemption and hold to Calvinistic soteriology. We also encourage those interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

THE CITY OF GOD

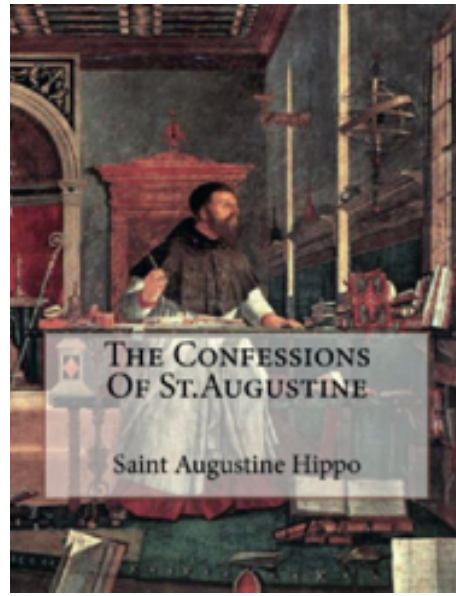


Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers

of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE



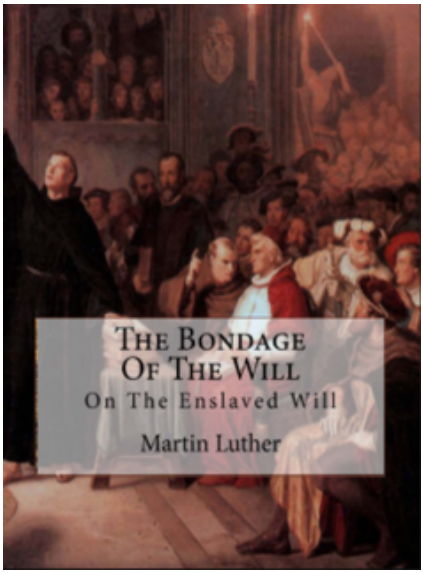
Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His

grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL

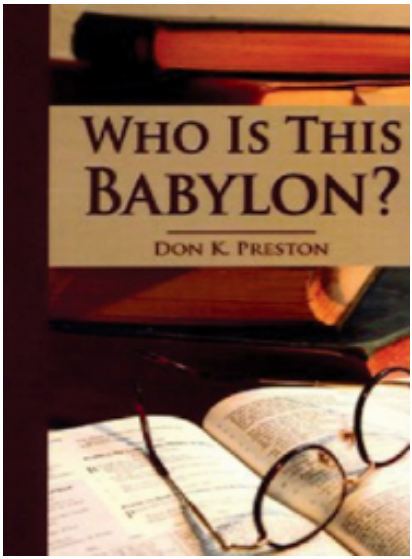


On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

WHO IS THIS BABYLON ?



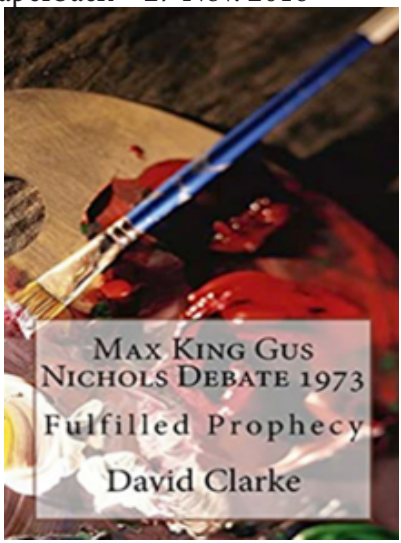
By Don K. Preston (Author)

When the first edition of this work was introduced, it was called "ground breaking" and even "definitive" by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston's continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A.D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on

the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



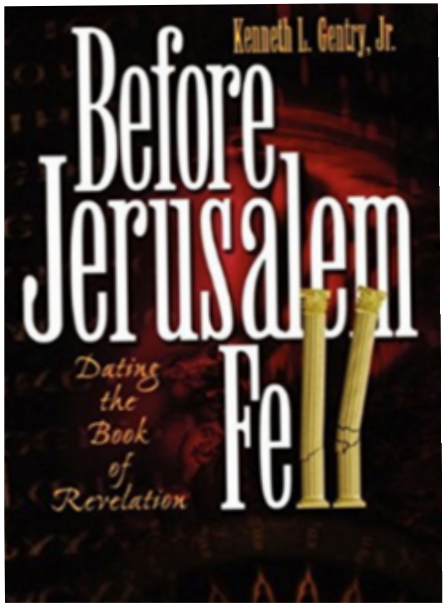
By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, 0n the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book Bierton Strict and

Particular Baptists. It is with the advent of the Internet that he discovered and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read Difficulties Associated With Articles of Religion among Particular Baptist by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology.

A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

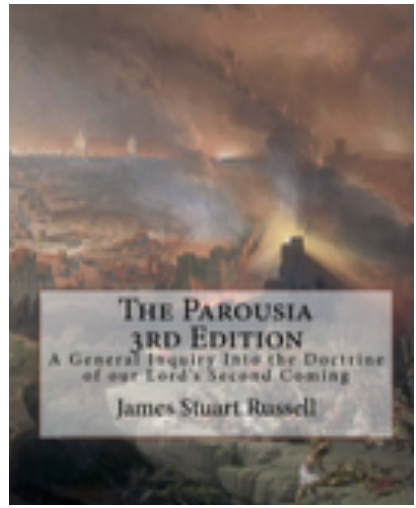
BEFORE JERUSALEM FELL



By Kenneth Gentry

"Before Jerusalem Fell: Dating the Book of Revelation" is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.

THE PAROUSIA



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was

after the fall and destruction by Titus, in 70 A.D. Most scholars assume the book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" (*par-oo-see-ah*) is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words ("*para*" beside, and "*ousia*" state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions

failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of The Parousia (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading The Parousia.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's Parousia. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of

Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_ stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in

Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah

to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousias separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our

concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were "snatched away" to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a "partial rapture" with the sleepers or unwatchful Christians left on earth. But it seems from Jesus' sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and "worthy ones" were the true Christians. There would have been few (if any) pretenders and "mere professing Christians." So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical "expectation statements." Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates

of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6- 10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies "away from His presence" and gather His saints (2 Thess. 1:6–2:1), that the saints would "marvel at Him" in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with

Him "on that day." That doesn't sound like a very silent occasion to me. Did they fail to "recognize the time of His visitation" and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, Expectations Demand A Rapture, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He

acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

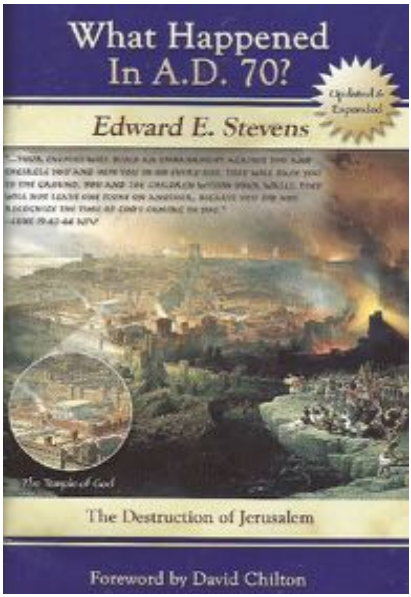
Don Preston

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible

commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a *consistent view* which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more *conservative* on most other issues than traditional views. And there is *no compromise* of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {*audience relevance*). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that *the book of Revelation was written to the first century church and had primary relevance to them.* It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

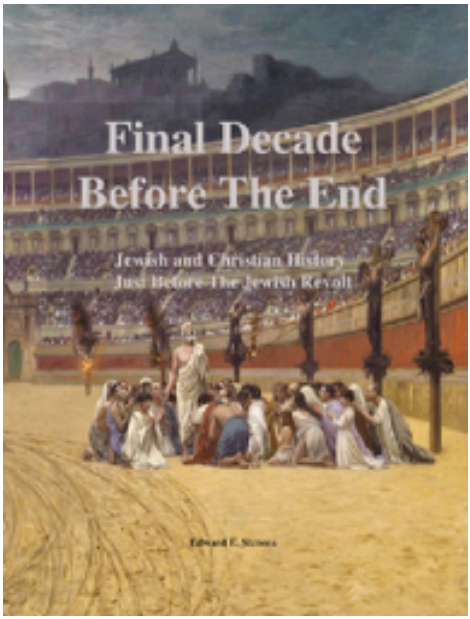
Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed *futurist* interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read.

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
https://www.preterist.org/
Bradford, Pennsylvania
April 17,2010

FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They

form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
https://www.preterist.org/
Bradford, Pennsylvania

April 17,2010